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THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(*In continuation from page* 196.)

65. By this law of Charity it appears in what sense every man ought to regard himself as his nearest neighbor. He is bound to provide convenient food and raiment for his body; this is a first and principal object; but still with a view to make his body a fit instrument for the operations of his soul; he is further bound to provide necessaries for his soul, viz. all such things as may tend to advance it in wisdom and understanding; but this also with a further view, that his soul may be in a capacity of doing service to his friends, his citizens, his country, the church, and thereby to the Lord himself. When a man acteth according to these views and intentions, he provideth for his own happiness to all eternity: from whence it appeareth, that the end regarded is a man's first and principal object of attention, inasmuch as all intermediate things have reference thereto. The case will admit of comparison with that of a man who buildeth a house; his first business is to lay the foundation; but the design of the foundation is for the sake of the house; and the design of the house is for a place to dwell in. When a man regardeth himself as his nearest Neighbor, and maketh all his attention centre in himself only, as the principal end and object of his concern, he is like unto a man who regardeth the foundation of his house as his chief end, without any regard to the house itself, or to a place of abode; whereas a convenient place of abode should be his first and ultimate end, and the house with its foundation should be considered only as means to promote the end.

66. The end regarded therefore shews plainly in what respect every man is Neighbor to himself, and how he ought to provide for himself. If this end hath an increase of wealth for its object, only for the sake of wealth, or of pleasure, or of pre-eminence, and the like, it is then an evil end, and the person who regardeth it doth not love his Neighbor, but himself. But if this end hath wealth for its object with a different view, such as providing for the good of people about us, or of the society in which we live, or of our country, or of the church, it is then a proof that the person who regardeth it loveth his Neighbor. The end to which a man's actions are directed constitutes the man; for the end is his love, inasmuch as the chief object of every man's love is the first and last end of all his actions.

Thus far we have considered the meaning of the word Neighbor; we shall now proceed to consider the meaning and nature of CHARITY, or love towards a Neighbor.

67. It is a common notion that love towards our Neighbor consisteth solely in giving alms to the poor, in relieving the indigent, and in doing good to all sorts of persons indiscriminately; but Charity consisteth in acting prudently, and for good ends and purposes. Generosity exercised towards a bad man is not Charity, but the want of it, and is rather productive of evil than of good; inasmuch as it confirmeth him in his evil ways, and supplies him with a greater power of doing mischief. The case is different when we exercise our generosity towards the good.

68. But Charity is not confined to the relief of the poor and indigent, but is more extensive in its signification; for it consisteth in observing an upright conduct upon every occasion, and in a conscientious discharge of every duty. If a judge therefore be impartial in the execution of his office, from a pure regard to the laws of justice and judgment, he liveth in the exercise of Charity: in punishing the guilty and acquitting the innocent, he sheweth the same regard to the laws of Charity; for in both cases he conferreth the same benefit on his fellow citizens and on his country. In like manner, if a priest, by his instructions and example, guideth his flock in the ways of wisdom and goodness, from a pure regard to wisdom and goodness, he also liveth in the exercise of Charity. But if he doeth this from worldly or selfish motives, he is then without Charity, inasmuch as in this case he loveth not his Neighbor, but himself.

69. The same is true in all other instances both of persons in office and of persons out of office; as of children in relation to their parents, and of parents in relation to their children; of servants in relation to their masters, and of masters in relation to their servants: of subjects in relation to their king, and of a king in relation to his subjects. In all these cases, to act uprightly and conscientiously, out of a pure regard for what is right and just, is to live in the exercise of Charity.

70. That Charity, or the true love of our Neighbor, consisteth in such uprightness of conduct, appeareth from what was observed above concerning the relationship of Neighbor; and how every individual man is our Neighbor, but in a different manner and degree; a lesser and greater society of men is still more our Neighbor than an individual man; our country is related to us in a higher degree; the kingdom of the Lord still higher; and the Lord himself in the highest of all. In an universal sense also the good which proceeded from the Lord is our Neighbor; and of consequence sincerity, uprightness, and integrity are so too. Whosoever, therefore, liveth in the practice of any sort of goodness, out of a pure love and regard thereto, as he who is sincere and upright in conduct out of a pure regard to sincerity and uprightness, such a person liveth in the true love of his Neighbor, and in the exercise of true Charity; for he liveth in, and acteth from the love of goodness, of sincerity and uprightness, and therefore he liveth in the love of all those in whom goodness, sincerity and uprightness, dwell.

71. Charity therefore is an internal affection of the soul, proceeding from the Lord Jesus Christ as its proper fountain, and prompting a

man to do good, and to act uprightly, from a pure love of goodness and uprightness, without any regard to reward or recompense; for it bringeth its own reward along with it, and in its exercise is attended with the highest and purest satisfaction of life. When a man liveth in the exercise of goodness from an internal affection prompting him thereto, there is Charity in all his thoughts and words, in all his inclinations and actions, so that it may be said both of men and angels, when goodness is their Neighbor, that as to their inner man, or the interiors of their souls, they are pure Charity. Thus extensive is the word Charity in its genuine signification.

72. It is impossible for Charity to exist where self-love and the love of the world have gained an ascendency, and are made the principal ends of life. People addicted to such evil love cannot even understand what Charity meaneth; much less can they comprehend that the love and the practice of goodness towards our Neighbor, independent of the expectation of recompense, are the cause and foundation of heaven in the soul of man; and that the happiness arising therefrom is equal to that of the angels in heaven, which is inexpressible. For such people suppose, that should they be deprived of the satisfaction arising from the glory of worldly riches, and honor, there should be an end of all happiness, and no other satisfaction could be found; whereas the truth is, that the happiness of heaven, which infinitely surpasses every other satisfaction, doth then first begin to arise, and become perceptible in the soul, when the happiness arising from the glory of worldly riches and honor is extinguished in it.

LIFE OF EMANUEL SWEDENBORG.

(Continued from page 201.)

It is well known, that essential truth itself has been hated and rejected, and that its children, who have preached it, have been despised and persecuted; ought we then to be surprised, if a disciple of this truth was also treated with scorn and contempt, and that his enemies should have endeavored to destroy his reputation? It is indeed too true, that many persons* have set themselves in opposition

* The friends to the honorable author's writings having lately seen some observations on them, tending to discountenance their perusal by the serious part of mankind, take this opportunity of declaring, from a long acquaintance with the contents, that these writings, instead of meriting opposition from any who lay claim to the Christian name and nature, contain truths highly worthy of their most mature and impartial attention; and so far from militating against the sense of the Scriptures, reflect the highest honor on them, pointing out in innumerable instances their essential holiness and divinity; insisting that they contain the very laws and order of heaven, by which all Christians are to form their lives, and from which all doctrine must be drawn. They take this opportunity of observing, that they seek to enter into no disputes with any, and having nothing but the welfare of eternal truth at heart, labor only to show its real and essential divinity, the real and incomprehensible divinity of our Lord Jesus Christ, the greatness of our redemption and salvation by him, and the necessity of a perfect conformity of life to all that is great and good.

FOR THE HALCYON LUMINARY.

REMARKS ON THE GOG AND MAGOG OF SCRIPTURE.

Ezekiel, chap. xxxix.

(*In continuation from page* 168.)

In what hath been already written, it hath been attempted to give, in the most comprehensible way, an idea of what is meant by the words of the text, as they apply to this present period of time, particularly. At the same time we candidly warn our readers against the supposition, that the *all* of the *internal sense*, is unfolded in these sketches. So far from this being the case, a full volume, we know, would hardly do justice to an exposition embracing the general scope of instruction therein contained; but as the Mosaic law ordains, that "*the king shall not multiply horses, nor cause the people to return to Egypt*," Deut. xvii. 16.: (which implies, that reasonings from the sacred text are not to be multiplied, so as to bring the memory under the burthen of science) we rather beg of all the pious inquirers after truth, calmly to attend to the text itself, and to the enlightening influx of the Divine Truth itself, made manifest by interior conception through their own rational minds, as being better fitted to their actually existing state, than to any thing to be derived from another's pen; for indeed what is obtained in the latter way can only be deemed as a borrowed garment, a mere jackdaw finery, which will not avail any man in the time of temptation, trial and peril, no more than those things of external worship, separate from internal, which are classed herein under the terms Gog and Magog.

Therefore thou son of man. The WORD being Divine, as we read in John, "the WORD was God;" and this WORD being essential Truth, and being in its natural or lowest sense, suited to the perceptions of human beings, is therefore termed "Son of Man."

Prophecy against Gog. The immutable order of Divine Providence existing in all things of this world, being under the view of the INFINITE MIND, in all the past, present and future stages of such existence; the state of the Church is now by prophecy declared, as to the finite parts or particulars; and herein, on those things of Gog, or natural things, in dwelling in literal worship merely, or attached thereto by affinity.

Thus saith the Lord God. The titles by which the Almighty Head of the Church chooses to make himself known in its different states, have each an appropriate signification, as in this text is implied, the incarnate God, or Divine Humanity especially; this prophecy being an instruction for his New Church and kingdom at this time, as well as a promise to his Church of Old, holding out consequences of much import to their posterity.

I am against thee. He that was, and is, and shall be, the Son of Man, the Divine Truth, literally expressed, is at all times against Gog, or the Evil and False; but now, the declaration being made from the *internal* sense, for the first time, it has of course a particular application to the present time: for if heretofore veiled, it would not be now unveiled, unless the time of action was ripe, and the lesson

therein demanded by the exigence of the case, for the sake of the operation it was to effect.

And I will turn thee back. Those evils of life, and falses of faith, in affinity with external worship, are to be by HIM subdued. In place of those things being always before the eyes of the man of the Church, where the Lord alone should be, they will be inverted, or turned back; thereby denoting the same relative state of position in the corresponding object, man, of whom they are predicated; who will of consequence turn his back on all those things of Gog, in which case the Lord is as before his face.

And leave but a sixth part of thee. So much as might be of use, or fit for use, having therefore a certain measure or degree of holiness in it, will be reserved for subordinate purposes, and as a stock on which to engraft goods and truths. In this sixth we may class all the public ordinances of worship, and all necessary civil regulations, etc. as well as those remains of the good of innocence, which is for a nucleus on which Goodness and Truth may conglobulate.

And will cause thee to come up from the north parts. That is, the evils will appear in their horrible power, such being the spiritual signification of "to come up," natural height corresponding to spiritual eminence, power or strength. Thus God is called "The Most High." The north denotes a state of comparative darkness, from whence such evil originates.

And will bring thee upon the mountains of Israel—Is meant to give power for a time, in order that the defeat that will ensue may be more conspicuous, as the text subsequently expresses.

And I will smite thy bow out of thy left hand: and will cause thine arrows to fall out of thy right hand. The bow corresponds to the spiritual false of doctrine, and the arrows to the natural false issuing therefrom. Such are weapons of destruction to the human race, now about to be destroyed by the Lord.

Thou shalt fall upon the mountains of Israel. The introduction of genuine truths signified by mountains of Israel, into the understanding, is destructive of the evil and false, but only by means of truth in potency from good; for truths alone, without good, are vallies of Israel. By falling upon, the idea of an effort to gain ascendency by the natural man over the spiritual is inculcated, and the consequent defeat that will ensue is foretold.

Thou, and all thy bands, and the people that is with thee. All things that are of infernal spiritual origin, as salvation by faith alone, election, the quaker doctrine of spiritual influx, which may come as readily from an evil spirit as from a good, when the mind is not imbued with Divine Truth by the external means, &c. &c.

I will give thee unto the ravenous birds of every sort. The intellectual thoughts of man correspond to birds; therefore, by the text we are shown that those things would be as mere carrion, fit only to feed the thoughts of those who delight in things the most vile and filthy, as do the ravenous birds. Such in the Mosaic law are called unclean, and therefore not to be eaten.

And to the beasts of the field, to be devoured. Beasts correspond here to evil affections, which are said to devour, implying that the

external doctrines will be conjoined intimately with those affections, even so as to be their nutriment; as a foul carcase is to a wild beast.

Thou shalt fall upon the open field. By field is meant the Church. Specially, the Lord's Spiritual Church.

For I have spoken it, saith the Lord God. The certainty of the event is announced from its being in consistence with his Divine Truth, or law, operated by his Divine Providence.

And I will send a fire on Magog. Gog and Magog are representative of that union of Heat and Light, combined in every object whatever, create or uncreate. Herein Magog represents a production of infernal light, which is falsity, to be destroyed by the fire that HE will send—that is, the Good of Truth, being the offspring of God imparted by and in the process of regeneration, called also the Holy Ghost.

And among them that dwell carelessly in the isles. Those who are of a character little solicitous, and who fall in with the prevailing opinions, (isles) such being more readily brought into a state of rectitude. An isle, in the WORD, may be termed a spiritual principle, literally established as doctrinal, this being a resting place, as it were, for the mind, also as a harbor in which thought reposes; and a mark by which course and distance in spiritual things is ascertained and regulated.

And they shall know that I am the Lord. The "I" here meant is the WORD, by the power of which, the things herein spoken of will take place. Acknowledgment will ensue—that the Word is and was God, according to St. John: and, that the same Jesus, who was slain on the cross, was the revelator of this truth, and that he was not only the revealer, but the very Divine Truth itself, and by temptation, glorified, being conjoined with his Divine Good; being Wisdom and Love, or Truth and Good, IN ONE.

So will I make my holy name known, in the midst of my people, Israel. The foregoing text conjoins in sense with the present, but this particularly states that it was *in the midst* of his people he would, by them, be recognised. In the midst, is interiorly; therefore, their knowledge was not to arise from any external evidence, out of the natural, physical, or political state of things around them, but by his power and love on their hearts, affording an assurance of their conjunction with his kingdom of heaven.

And I will not let them pollute my holy name any more. Every man who chooses the things of heaven in preference to the things of hell, have spiritual angelic guardians appointed over them by the Lord, who inculcate above all things a reverence for that high and holy name, in which is included all things of the law, or WORD, and all of the Holy Ghost, therefore all that is Divine in the complex.

And the heathen shall know that I am the Lord, the Holy One of Israel. The heathen, or those out of the Church, shall also know and acknowledge the power of God, but in a different way, in a heathen way; that is, externally, by signs and wonders of the natural world around them. See Dr. Dwight and others on the prophecies, for illustration.

Behold, it is come, and it is done, saith the Lord; this is the day whereof I have spoken. The duty of man is to explore and examine;

to be attentive to those things of great importance, long expected, whereof judgment is about to be pronounced. "The Great Dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." Rev. xii. 9. It is to be noted, that the true sense of revelation is now, for the first time, unveiled by the means provided therefor, by the Lord. And hear thou, O EARTH! visitation precedes condemnation. "If ye do not repent, ye shall all likewise perish:"—for the Lord hath spoken it.

And they that dwell in the cities of Israel. Those that are principled in Truths Divine, are said to dwell in the cities (doctrines) of Israel (kingdom of the Lord).

Shall go forth and set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, the javelins and the spears, and they shall burn them with fire seven years. This enumeration of Gog's weapons of war is representative of the various false principles in external worship, which by their very nature are in continual activity and warfare against Truth. To be burned with fire, is predicated from the indignation, anger, shame, and other unholy lusts which arise in the bosom of convicted guilt and folly, and are their own never quenched fuel; self-consumed by the judgment of the Lord, or conscience from HIM. Seven years, represents the state of probation before the Spiritual Church was made celestial. Corresponding also with the conquest of Canaan by the Israelites, and also, to the time between our Lord's rising from the sepulchre and his complete glorification—a state ending in completion, by perfection of all the created spiritual and celestial principles.

So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire. The arcanum herein is, that the wood of the field and forests, or truths of the natural-spiritual man, which by being of the field or forest, are thereby represented to be of a comparatively living and useful quality, will not be called into use, until those evil principles which at present occupy their place in the mind of man are destroyed.

And they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. Those external sensual principles, or Gog and Magog, by which man was seduced from rectitude, and despoiled of his innocence, are to be spoiled, or divested of their dominion over man and the Church of God, which is salvation; and to rob, or subdue by force, for their service, those things of the natural man which heretofore exalted themselves above the Divine principles of the Church. "So saith the Lord;" that this is his spiritual gospel or genuine truth, and not the natural gospel, or truth in appearance merely, which appears to justify robbery, though forbidden by one of the Divine commands.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel. The place of graves is a place *below* the surface of the earth. And as the New Jerusalem will have a "NEW EARTH," or form of doctrine, the things of Gog will be put down respectively, or interred, so as not to appear on the new earth, and, in Israel, implies that this will take place in the New Jerusalem Church only—in the old Churches they will still exist as usual.

The valley of the passengers on the east of the sea. The valley—a low place, or a place of abasement. Passengers—those who come not in, but pass by the Holy City. Such are those who hear, but obey not. On the east of the sea—of Sodom, was a place totally barren and burnt up, called the valley of salt, to which this correspondence may refer, to denote the confirmed and everlasting desolation of those principles, and all under their influence. See Clarke's and Chateaubriand's travels, for a lively picture of this place.

And it shall stop the noses of the passengers. The nose corresponds to the faculty of perception, in man, and the text expresses the offensive quality of the things treated of, even to those who are in a low spiritual state of perception: the meaning of the word passenger is here changed in the internal sense, by a new application of it, being herein a man of the Church who is in mere science, without corresponding life. For, as the passenger that goes past Jerusalem, is one that enters not, and is consequently in that sense a heathen, from there being no proneness to uses; so, the passenger that passes by the graves of Gog, and is offended with the cadaverous exhalation, which aversion is implied by his knowledge of the opposite Goodness and Truth, is consequently a man of the Church; we have herein the ground of the correspondence, in which it may be seen like the image on canvass, by a clear light.

And there shall they bury Gog and all his multitude. This is to be done by those in the cities of Israel, as we are told in the 9th verse, that is, by those heavenly doctrines of the New Jerusalem revealed by the Lord, for the subjugation of the evils and falses of hell and earth.

And they shall call it the valley of Hamon Gog. The marginal reading for Hamon Gog, is *multitude*, by which is represented all those things of man's self-derived intelligence before enumerated, to be thus consigned to general abhorrence, and eternal desolation.

And seven months shall the house of Israel be burying of them, that they may cleanse the land. This cleansing the land signifies the work of regeneration by the Divine principles of Goodness and Truth, or house of Israel, no other than spiritual cleansing being meant; the term *seven months*, is a state of probation and trial, ending in victory and completion of state, as already explained under the 9th verse. When those things are subdued, interred, or put down, holy and heavenly principles, by divine appointment, take their place, and the land is then said to be cleansed. So the farmer grubs out briars, thorns, nettles, and thistles; and sows in their stead wheat, corn, clover and grass. So that oxen and sheep may inhabit where the wolves and foxes had their abode.

Yea, all the people of the land shall bury them. This work is not reserved for any individual man, or for any peculiar principle or principles, but for the Divine principles in the complex, and therefore by the Lord alone, who is Alpha and Omega: For as all things of God correspond to a man, as to use, so the all of the Church, corresponding to a single man in effort, is engaged in the service of the kingdom, in a way all powerful. In this case, it may be said now as before, those that are not for us, are against us.

And it shall be to them a renown, the day that I shall be glorified, saith the Lord God. That the celebrity of the Divine principles will be universal, from use, and conspicuous in their effect, at the conclusion of this warfare, and at the commencement of the Celestial Church; for this day spoken of corresponds to glorification of state, when the Church, by reformation effected through the means of Divine Truth, becomes united in heavenly marriage with its Divine Good; it is then, and not before, in a state of regeneration, the previous state being termed reformation: having the Interior of Good, and the Exterior of Truth, thus being in full potency to will what is of use, and to know how to perform it; such a conjunction being needful to perfection.

And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth to cleanse it. Herein is shown the continued operation of the Divine Truth, upon those evil and false principles that may still remain, after the general cleansing; such as may be effected in the Church generally, by external teaching, and internally by self-examination, repentance, and reformation of state. The passengers assisting are those in science, and science itself, as before mentioned.

After the end of seven months shall they search. Man being, by his nature, a subject of the natural world, he is liable to fall under the dominion of evils of life, and falses of doctrine, and errors of opinion, even after regeneration, if not continually restrained therefrom by the influence of the Divine principles; so the Church has here an injunction given not to leave off the extirpation of evils and falses as they spring up, even after the state of glorification, alluded to above.

And the passengers that pass through the land—Is here meant those exploring, scrutinizing principles, corresponding to the bilious and splenetic effusions in the human body, which serve for excitation and purification of the system, and yet are not, strictly speaking, vital parts, and so are not permanent, but after use, pass into the draught. They are scientifics of the natural-spiritual man. "They are sharper than a thorn-hedge," says the prophet Micah.

When any seeth a man's bone, then he shall set up a sign by it. The correspondence here is very beautiful; for, by man, is internally meant, a truth in operation: thus a truth in a living state, which specially is a spiritual truth—in other words, an angel; and by a bone, is meant that part of the human frame of longest endurance, being the least liable to decay: so, in this text, evils being treated of, the affirmative sense is reversed, and we are to understand a truth without any operation or tendency to use, consequently without life, and therefore only a truth negatively, or in appearance; from whence no beneficial consequence can proceed, not being a genuine truth, which alone is productive of good. The bone of the false principle is some latent lust, or evil of life, to which it clings for support as the corporeal flesh to its bone; and as the bone endures after the flesh is decayed, so doth evils of life, even after their cohering falses of faith are exploded. By the sign set up, is the consequence proceeding, or ensuing therefrom; this is the surest sign that can be given, or set up by the light of truth, of the existence of what is bad: When

this is done the sign is set up, and the evil is rendered conspicuous from its damning result. Such are the signs given by all the prophets and apostles, and now made manifest in the direful evils with which the earth is infested.

Till the buriers have buried it in the valley of Hamon Gog. Here we have the plural "buriers," thereby instructing us, that it is not Good alone, nor Truth alone, but both in union, that is to work out this downfal and interment of the principles of Evil and False.

And the name of the city shall be Hamonah; thus shall they cleanse the land. Those who are versed in theological science, must be aware of the mountains of books composed on that subject; yet the head remains unenlightened, and the heart unimproved, by their influence. Well may they be called Hamonah, or multitude. They are things of the memory merely, and have therefore but an outside place in the intellect. They are in, and conjoined with, the natural ideas of time and place, and consequently, finite in essence—and therefore, varient and contradictory, and consequently nugatory in effect. But, the doctrines that are *spiritual*, being from the Lord, are therefore infinite in essence; therefore, also, uniform in effect; and hence, powerful in operation.

Thus shall they cleanse the land. In the Apocalypse, we read of a new Heaven and a new Earth—and here we read, in this prophecy of Ezekiel, of the manner in which it is to be made new. Thus we trace the harmony subsisting between the old and new testaments—a harmony hitherto unknown. This text concludes the account of the whole process of the regeneration of man by means of the Church, existing by the doctrines of the New-Jerusalem, which thus lay open to the Church, from the *spiritual* sense, more than could be written in a million of such volumes as our Bible in its *literal* form!! And here we see realized the parable of the grain of mustard-seed.

And thou, Son of Man, thus saith the Lord God. Ezekiel, here, *representing* the Lord, or Divine Truth, by his prophetic character, in which he indites, is now addressed by the Lord God, or Goodness and Truth in union, of which union the foregoing texts do treat, for such is the state of the Church, the earthly body of the Lord, as *represented* to be, at this termination of the regenerating process. "*Thy* dead men shall live, together with my dead body shall they arise." Isaiah 26 ch. 19 v.

Speak unto every feathered fowl, and to every beast of the field. By speak is signified, information imparted by *exterior* means, or revelation *externally*, and to every feathered fowl, is to all things intellectual of the understanding, and to every beast of the field, is to all things of man's *spiritual* affection.

Assemble yourselves and come; gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. The Lord herein informs his Church of the vast influx of Heavenly knowledge that will follow the cleansing of the land. To *gather themselves*, is to seek and adhere to the *internal* principles of Goodness and Truth, the former especially, which in the *internal* man is as a common centre; the flesh and blood, being *representative* of those Divine principles which are hereby given by the Lord God.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth—Is to be nourished with the most powerful and efficacious principles of Good in the Will, such being the flesh of the angels who excel in strength—and Truth in the understanding, such being the blood of the angels that excel in knowledge.

Of Rams, of Lambs, and of Goats, of Bullocks, all of them fallings of Bashan. Rams *represent* Goodness in its potency, that is, in its use; being productive of raiment, food, and of his kind. Lambs, Goodness in its state of innocence, and the blossom of usefulness. Goats, the Truths of Good after reformation, as distinguished from truth of doctrine, the rule of the unregenerate—and Bullocks, celestial affections. Bashan being on the East of Jerusalem, the idea is elevated by the allusion, the East having reference to things in the highest state of perfection.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice that I have sacrificed for you—The full repletion of state, arising to the Church from the Divine blessing. By eating of a sacrifice is the appropriation of what is holy.

Thus ye shall be filled at my table with horses and chariots. Horses signify the interior truths of the WORD, now laid open by the Science of Correspondence—Chariots, those rational principles of Faith, which are derived from a good origin, and serving to elevate the mind, as a chariot does the body.

With mighty men, and with all men of war, saith the Lord. Truths derived from Good, as a paternal principle, are mighty men; and men of war, are arguments founded in Genuine Truths. That this is the order of his Divine Providence, made manifest.

And I will set my glory among the heathen. The Jews expect a gathering into Canaan; but the *letter* of the text is here contrary to such an opinion. That the New-Jerusalem is to be "among" the heathen is here declared. Glory is the Heavenly principles of Goodness and Truth displayed after regeneration, in their operation by and in his faithful subjects of the Church. The heathen are those without the holy city. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. Rev. 22 ch. 15 v.

And all the heathen shall see my judgment, that I have executed. As the heathen can see things in a *natural* or *external* way only, this declaration alludes to the vastations the earth is now undergoing by the sword, pestilence, and famine, and all that is yet to be undergone before an heedless world will regard the wonderful providence of God, seduced and blinded as man is, by false prophets and teachers. *Son of Man, can these bones live?*

And my hand that I have laid upon them. By hand is here meant, the power of God in punishing the wickedness of man by *external* means.

So the house of Israel shall know that I am the Lord their God, from that day and forward. The house of Israel, all who are in the doctrine of Divine Truth from the Lord, shall have also the same *exterior* evidence, as the heathen before mentioned, but in different effect, being with Israel accompanied by a devout acknowledgment of the power of the Lord therein, but among the heathen all things are ascribed to

human prudence. From that day and forward, gives assurance of the blessed era of the manifestation of the Lord, in his spirit, or power, over man.

And the heathen shall know that the house of Israel went into captivity for their iniquity. The *spiritual* principles of Divine Truth, have, ever since the fall in the Church denominated Adam, as typically recorded in the book of Genesis, been in a state of captivity, that is, overruled by the *natural* man, or serpent, and the things of this natural world; a state contrary to Divine Order, and from which mankind was to be redeemed by the seed of the woman, or Saviour. This *spiritual* captivity was *represented* in the typical Jewish Church and kingdom, by the various victories of the heathen nations over the Jews, and the carrying away into Babylon, and finally, by their utter dispersion, and national extinction. So, from the Divine volume it will appear, as if reflected from a mirror, what caused the misfortunes of the human race; and from the salvation now about to be manifested, will appear the wonderful power of God through the means of his Divine Truth, in restoring his Church to its original purity, and thereby dispensing his blessings to the people. To all the blessings of the Celestial or Most Ancient Church of the golden age, will be superadded all the blessings derived from the exercise of abundant sciences.

Because they trespassed against me, therefore hid I my face from them. Those that keep the law of God, are said to have the light of his countenance, that light of wisdom that shines radiant, from ever-glowing love, enabling man to walk safely; but to trespass against HIM is to turn from him; so Adam, when he had sinned, was ashamed, and *hid himself.* Although it would seem from the *letter* of this text, that God had hid his face from man, yet this is but an apparent truth; the genuine or *spiritual* truth is, that man turned himself away from God, or Divine Good, by his trespasses, though the consequence was, as to the outward appearance, agreeably to the *letter:* for, with the Almighty, there is in reality no variableness, neither shadow of turning.

And gave them into the hands of their enemies; so fell they all by the sword. We are instructed that a man cannot, at the same time, serve two masters—he must hate one, and love the other—a man cannot serve both God and Mammon. So when man by the fall came under the dominion of sensual principles, the higher faculties were closed or annihilated by degrees, that profanation might not ensue by the baser bearing rule over the nobler principles, contrary to Divine Order. Thus was the man subdued by his natural lusts, though in a state of *spiritual* liberty; so denoted in the text, by giving into the hands of the enemy. A sword, being a destructive, deadly iron weapon of war, manufactured of one of the baser metals, corresponds to things of the *natural* mind, wrongfully applied. What a blessing to man is iron in the hands of a true Christian! the axe, the hoe, the ploughshare, &c.—but the musket, the sword, the cannon—ah! these latter are the Devil's uses for iron; but the former are the Lord's uses.

According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them. All men have sinned, yet there are different degrees in their guilt: so here we are in-

structed, that according to the measure of evil hath been the measure of punishment, it being a *spiritual* law, that every evil hath its appropriate punishment affixed to it, or inscribed upon it, which may be said to be the case in municipal law. And darkness, (hiding the face) followed, according to the measure of iniquity. For, as wisdom, or *spiritual* light, is an emanation from the Heavenly fire of Love, so Folly, which is *spiritual* darkness, is an emanation (negatively) from the evil fire of Self-Love.

Therefore, thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. The HOLY WORD OF GOD is herein pledged for the entire redemption of the *spiritual* Church, from all evils of life, and falses of doctrine, and thus out of pure mercy, or good will—and being jealous, denotes the providential vigilance with which they of his Church will be protected from all *spiritual* and temporal evils, because of "his name" or Church, from which is his power, and by which his glory appears on the earth.

After they have borne their shame. The *spiritual* man justly feels ashamed at the thought of having been under the dominion of his lusts, of being imprisoned and kept in bonds by base and unruly passions, and of being thus deprived of the clear light and cheering peace of Heaven; and the degradation of his former fallen state, even to the level of the beasts that perish.

And all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. This has allusion to the fall of man, when from a state of blessedness he preferred the counsel of the serpent in Eden, to the counsel of his God. It also alludes to man in his state of juvenile innocence, when in the same way he suffers himself to be led by all manner of evils and falses; but he is driven from the Eden of innocence, where "none made him afraid" by his trespasses; and to regain his paradise, must pass the fiery trial of regeneration.

When I have brought them again from the people. Herein is represented the judgment or separation between the things of Hell and of Heaven. "I will set the sheep on my right hand, and the goats on the left"—The distinction between *spiritual* and *natural* principles to be made known, and in the reducing of all things of his *spiritual* kingdom into order, and all things into *natural* order, as a consequence. Behold! I make all things new!

And gathered them out of their enemies' lands. Man having his mind in freedom, from his rational, which is the lowest grade of *spirituality*, chooses those principles that are in agreement with his life's love, such being delightful to him; in his fallen, unregenerate state, he of course preferred the evil and false, to the good and true; and from these formed his religious creed, or doctrine, on which his rational-*spiritual* part stood, as a man, *literally* speaking, stands on the land under his feet: thus he is said to be on enemies' lands, every error of thought being connected with some evil of life. It is these lands that his people are to be gathered from.

And am sanctified in them, in the sight of many nations. The Lord is sanctified in his Church, when the worshippers are *internally* in the goodness of Heavenly Love, and *externally* in the truths of *spi-*

ritual Faith, this being complete regeneration, and at the same time sanctification; properly constituting the Church of the New-Jerusalem. Without this union there can be no Church. Nor is it every one that crieth Lord! Lord! that entereth. "For many shall come IN MY NAME," that is, in the name of the Church of the New-Jerusalem, &c. In the sight of many nations, is when the man of the Church hath a sensible perception that Goodness and Truth hath, in his soul, obtained a victory and dominion over the love of self, the love of the world, and the lust of domineering over all.

Then shall they know that I am the Lord their God. From regeneration of the soul and mind there will be an *internal* evidence, arising from change of state, stronger than any *external* evidence can possibly be, that the Lord dwelleth in his holy WORD, in power.

Which caused them to be led into captivity among the heathen. It appears to the *natural* man from the *letter* of this text, that the Lord had doomed them thus to captivity. But when we consider that the law, against the trespasser thereof, is immutable—that the law itself is Divine—GOD WITH US—that it is in eternal opposition to what is evil and false, and will not, cannot, turn aside its powerful vengeance, consequential on deeds of moral criminality. That this law, being of open record, and general knowledge, the wicked man by his voluntary immoral acts, draws down upon his head the sentence of the law. The damnatory act of volition thus in the *literal* sense, rests upon the lawgiver, whilst in the *internal* or *spiritual* sense, the damning act of volition is properly placed with the law-breaker, and this latter is genuine truth, the former only an apparent truth, as hath been before explained.

But I have gathered them into their own land, and have left none of them any more there. Those principles of Goodness and Truth which exist in all manner of Heavenly forms of beauty in the *spiritual* world, and not as mere ideal abstractions of metaphysical brains, as some ignorant and self-conceited clericals do suppose, are, as the text expresses, "gathered" into the garner of God; that is, the Church of the New-Jerusalem; where the man of the Church, no longer under the horrid influence of fictitious principles, (the offspring of his own proprium) by which he is thrown about, like a ship at sea, tossed by the winds and waves—under a gloomy sky—no anchor—no rudder—no compass—no haven.

Neither will I hide my face any more from them. This is another example of apparent truth. The text expresses the permanence of state of the man of the Church.

For I have poured out my spirit upon the house of Israel, saith the Lord God, signifies the blessedness of the redeemed Church of the Lord, being thus by Divine Truths from without, and Divine Influx promised in the text from within, elevated to a participation of Heavenly joys.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA; FOR—THE LORD GOD OMNIPOTENT REIGNETH. Rev. 19 ch. 6 v.

T.

Almighty Father! bless the humble attempt that has been made to display a subject of such vast importance, under thy helping influence. May it be as seed sown on fertile ground. Amen.

TO THE EDITORS.

GENTLEMEN,

I have taken up my pen to endeavor to satisfy the curiosity of your correspondent "Anaximander."

In doing this, I may perhaps come under the censure of another correspondent, "Veritas," as one of the "self-wise." It is true, my brethren, that our best endeavors in the service of God, are at all times strongly marked with symptoms of our natural infirmity, yet if we would permit a sense of those failings to overpower us, in the effort to do his will, we would be but unprofitable servants. To HIM, then, who seeth the heart, and who alone is capable of judging righteously, we must appeal in all such cases. The men of the New-Jerusalem uphold this doctrine: that the Scriptures contain an *internal* sense—but it is in vain that they talk of these things, if they are not able to produce some specimens of this *internal* sense, as an evidence thereof, for this is the best and the only theoretic proof that we can give, that we have not followed any cunningly devised fables, nor that we are in a state of delusion or imposture, or have received a mere Philistine faith, a faith of mere sounds abiding in the memory, unaccompanied and unblest by that Divine Influx of Heavenly Light from within, which is yielded only to those who, by obedience to the law, have assumed in practice that yoke which is easy, and that burden which is light. In order to this, we have granted to us as a free gift, the doctrines of the New-Jerusalem, revealed by the Lord, *externally*, as means, and the illumination of them acquired in reformation, and constituting in the real Christian man, the Heavenly marriage of Goodness and Truth, from whence alone cometh a blessed offspring of such needful affections and knowledge, as present times and seasons require.

In that day the Lord, with his sore and great and strong sword, shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent: and he shall slay the dragon that is in the sea.

The sword here alluded to is Divine Truth, in its ultimate or *literal* sense, explained and enforced from its *spiritual* sense. And Leviathan is the apparent truths derived from the *literal* sense of the WORD, forming doctrines suited to man's fallen state, but which is in reality the False. The horrid doctrine of three Gods is specifically meant, being the greatest monster in this sea, or system of faith. The Dragon represents the doctrine of salvation by faith alone, as the next in enormity. *The vineyard of red wine*, is the Church of the Lord Jesus Christ, producing the exhilarating truths of faith, tinged with the color of goodness, which is purple. *I the Lord do keep it*, that he is its guardian, and that the people thereof will look to him for protection. *I will water it every morning*, signifies the influx of knowledge from the Lord through the angelic societies with whom the man of the Church is *spiritually* adjoined after reformation by the truths of faith. *Lest any hurt it, I will keep it night and day*, protection from all enmity, in its state of peace and love, which is a state of day, and its state of trial and temptation, permitted by the Lord for purification and reformation, which is a state of night.

And there shall be upon every high mountain, is upon all things of celestial affection. *And upon every high hill*, is upon all things of *spiritual* affection. *Rivers and streams of water*, is continual flow of celestial influx into the Will, and continual flow of *spiritual* influx into the Understanding. *In the day of the great slaughter, when the towers fall*—Is the slaughter of man's carnal will, self-derived wisdom and intelligence, and all the theology, politics, false philosophy, and cunningly devised fables drawn from his proprium.

Moreover the light of the moon shall be as the light of the sun, the light derived from faith, which comparatively with that derived from good, is as mere darkness, will in that day (the day of the Church) give more light, or knowledge, than even Good afforded in the preceding state of the Church. *And the light of the sun shall be sevenfold, as the light of seven days*, is the increase of that wisdom which comes by influx *internally* in a full or complete ratio, as the capacity of the recipient may admit. This light of the sun is thus contra-distinguished from the light of the moon, which is knowledge obtained from doctrine. The former light being conjoined in heavenly union, with heat or charity, the latter not. *In the day that the Lord bindeth up the breach of his people*, the day of judgment, when separation is made, and the sons of the kingdom are tried and purified, and healed.

Almighty Lord! pardon our weakness, and forgive us for whatever of error we may have intermixed with thy Divine and Holy Truths. May the times come speedily, when our wisdom and light may appear to those who are to arise in succession, as but grosser folly and darkness. In that blessed time when the sun shall shine with sevenfold lustre in the hearts of thy people Israel and Judah. Amen. T.

TO THE EDITORS OF THE HALCYON LUMINARY.

GENTLEMEN,

A sincere desire to promote the interests of *truth*, even the pure and *spiritual* truths of Revelation, could alone induce me, so soon again to trouble you; but the note of *Anaximander*, in your last number, has a claim to the attention of every christian possessed of this desire; for who that has any veneration or regard for the sacred pages of the evangelical ISAIAH, can patiently hear them stigmatised with the appellation of "*unmeaning jargon*," when, on the contrary, to use the language of an apostle, they contain "*The wisdom of God in a mystery*," though this wisdom may, for wise and inscrutable reasons, be *yet* hidden from those who are wise in their own eyes, and prudent in their own estimation; whilst it is "*revealed even unto babes*" in mere human learning.

The first three verses of the xxvii. chap. of Isaiah contain a prophecy of the subsequent consummation of the adulterated Church of God, and, at the same time, of the establishment of a new and better Church upon its ruins. The consummation of the adulterated, or perverted Church, is awfully, and (in the peculiar style of the antients) very eloquently, set forth in the first verse, in these words—"*In that day the* LORD, *with his sore and great and strong sword, shall punish Leviathan*,

the piercing serpent, even Leviathan, that crooked serpent; and shall slay the dragon that is in the sea."—While in the second and third verses the establishment of a new, and a more spiritual and holy Church, is announced, and the constant and peculiar attention of the Divine Providence, in guarding and cherishing this Church forever, is expressed in the same sacred and correspondential style.

"*In that day,*" signifies, in that *state* of the church, namely, when genuine truths shall be perverted by false scientifics of the mere natural man.

"*The* LORD, *with his sore and great and strong sword,*" signifies, the LORD JESUS CHRIST, who in his Divine Humanity is the KING of *Kings*, and LORD of *Lords*, combatting, by means of his Holy Word, (rightly explained) against those direful and enormous errors which shall then prevail in the Church unto their utter destruction.

That the *Word of God* is called a *sore* and *great* and *strong* sword, is because it will, by its penetrating and exploring quality, *sorely* affect all those who are immersed in those errors; and because it is *great* from its *holy* origin, and *strong* from its *powerful* effects.

And hence, when by its blessed operation, *Leviathan*, or the false scientifics of the Church, are slain or destroyed, then will genuine, *spiritual* truths, be received in the earth, and thereby a *new* and a glorious Church supersede the former one, in which Church *truths* will be derived from *good*, or as it may be expressed in the sacred and mystic style of Isaiah—*the wine will be red.* "*In that day sing ye unto her,*" signifies the holy joy and exultation of heart, which those who drink of this wine shall experience; which joy shall be permanent and never diminish, particularly from a firm and delightful assurance, grounded in the word of truth, that this new and *spiritual* Church, will become the peculiar care of JEHOVAH; that it will be "*kept*" and "*watered*" by "HIMSELF," both "*night and day;*" or in affliction as well as in prosperity, lest any one should "*hurt it.*"

That *Leviathan*, however, should be also called a *serpent*, and a *dragon*, whose residence is in the *sea*, may yet appear as "*unmeaning jargon*" to Anaximander; (or to the mere natural man) but to such as have been favored with true spiritual illumination from the LORD, the force and beauty of these expressions will be evident.

The *sea*, in the passage alluded to, signifies the mere *externals* of religion, particularly as to worship and doctrine. This fluctuating sea, is the favorite element of *Leviathan*, or the scientific faculty perverted: a sea, wherein the *crooked serpent* and the *dragon*, or the perverted *sensual* and *corporeal* principles of man, delight to dwell also, and to *sport.*

The numerous passages in the Holy Scriptures which may be adduced in favor of the above elucidation, would be too tedious for insertion here; a few references only must suffice. And 1st, that *sword* signifies *truth*, or the holy truths of the Word, opposing of errors. See Isaiah, lxvi. ch. and 16 v.; Jeremiah, xii. ch. 12 v.; Ezekiel, xxi. ch. 14 to 20 v.; Matthew x. ch. 24 v.; Rev. ii. ch. 12 v. and xix. ch. 15 v. &c. &c.

2d. That *Leviathan*, *serpent* and *dragon*, signify the perverted principles of science, sensuality and corporality. See Isaiah xiv. ch. 29 v.

and lix. ch. 5 v.; Psalms lxxiv. ch. 13, 14 v.; and Rev. xii. ch. 3 v. &c. &c.

3d. That a *vineyard* signifies the LORD's Church, and *wine* the truths of the Church, is too evident to be denied or to require any proofs.

Thus have I attempted, in a very brief manner, to offer a few remarks (on the three first verses of the xxvii. ch. of the evangelical Isaiah) to the consideration of Anaximander. Should life and leisure permit, I purpose, through the divine mercy of the LORD, to take up and elucidate the other passage he refers to, should the pages of the Halcyon Luminary still remain open to the cursory elucidations of, Gentlemen, your very willing servant in all christian duties,

Balt. 24th May, 1813. JOHN HARGROVE.

FOR THE HALCYON LUMINARY.

GENTLEMEN,

There is no grace which contributes so much to the improvement of human nature as Humility. It is, in fact, the seed or principle of every other virtue. The noble SWEDENBORG, in a posthumous work, entitled "The Apocalypse Explained," declares that "intelligence, wisdom, and happiness, are not given to any one, unless he is in humility; for when he is in humility, he is removed from his proprium, and the proprium of man receives and acknowledges no good and truth from the Lord, for the proprium is nothing but evil." Even in the common affairs of life, self-conceit is a disagreeable quality, unless amongst those indeed who possess the like disposition. But there is surely nothing less amiable than *spiritual* pride. It generally originates in the idea of superior attainments in religious doctrines, and the presumption that one thus becomes more than others an object of the Divine favor. They who have embraced the truths of the New-Jerusalem, cannot be sufficiently on their guard against the admission of such a delusion. They ought ever to remember that knowledge is but the portal to the good of life, and that the former, without the latter, serves only to engender pride and contention. Besides cultivating a state of watchfulness, we are both instructed and commanded to pray. It is supposed by some persons, that the blessed in the future life have no occasion to pray, and that their pious exercises consist altogether in praise and thanksgiving. This notion leads to the supposition that they can exist without humility and still be happy. It cannot, however, be denied, that without Divine strength and guidance, angels as well as spirits would fall into their proprium or selfhood. Hence arises the correspondent union between prayer as a manifestation of dependance upon the Divine Being, and every degree of felicity. "The Lord requires humiliation, adoration, acts of grace, and more things, from man, which *appear* like remunerations; but the Lord does not require these things for his own sake. In the Divine there is nothing conceivable of the love of self; but these things are required on account of man himself, for when man is in humiliation, he can then receive good from the Lord, for he is then separated from self-love." *Arc. Cæl.* 5956.

Not having observed in print, the following devotional paraphrase

of the Lord's Prayer, I send it to you for publication, with a hope of exciting reverence and love for its Divine Author, the giver of every good and perfect gift. JUVENIS.

O! all-merciful and all-wise Father, who hast made Heaven and earth, and all things therein, for the manifestation of thy glory, and who art the essential Life and all-powerful Preserver of every thing that thou hast made; we, thy sinful children, desire to bow down ourselves in unfeigned humility, penitence, and obedience, before thee; meekly supplicating thy Divine grace, to enable us to perform a true and acceptable worship in thy sight. With grateful and affectionate hearts, we acknowledge that Divine mercy, which inclined thee of old, to descend here on earth, in the person of Jesus Christ, and thus to work redemption for thy people, by subduing the powers of darkness, by glorifying the human nature, which thou wast pleased to assume, and by rendering thyself therein visible, known, and approachable, to thine otherwise lost creatures. And whilst we return to thee our most grateful thanks for this thine adorable and most astonishing condescension to our infirmities, we entreat thee, with all possible earnestness, to enable us to profit by it. For this purpose may we cherish, through thy most holy influence, a just and devout sense of that Divine Humanity, in which thou now and for ever dwellest, and by which alone we can have access to Thee, or Thou to us. Grant us the grace ever more to draw nigh unto thee in the glorified person of Jesus Christ, that so we may no longer worship an invisible, an unknown, and a distant God; but be convinced, to our everlasting comfort, that in the Divine Body of that Great Redeemer, thou art at once visible, known, and continually present with thy suppliant children. We further adore thine infinite loving kindness, in vouchsafing to us the revelation of thy Most Holy Word, and thus bringing near to us all the fulness of thy Divine will and wisdom, by which alone we can hope to recover thy lost image and likeness, and to attain a living conjunction with thee, and thou with us. But whilst we confess herein thy marvellous and undeserved bounty to us, grant us the grace, we beseech thee, to use it aright unto thy glory and our own salvation. With this view, may our understandings be opened to see through the *letter* of thy sacred counsels, into their *interior* sense and life, in which thou residest with all the blessings of thy kingdom. May our minds thus be formed according to thine Eternal Truth, and our wills and affections grounded and guarded by its all-purifying, all-illuminating, and all-protecting influence. And since we can never hope for the accomplishment of this blessed end, unless our outward man be also obedient to thy most holy commandments, grant us, O Heavenly Father, the additional grace, to cease from the practice of all known evil, and at the same time to be diligent, faithful, and upright, in the discharge of all those duties and engagements to which thou hast been pleased to call us, in our several stations. May we thus, in all humility and gratitude, receive and incorporate into our lives, thy tender love and all-enlightening wisdom, that as our bodies are daily nourished, by the bodily food which thou in thy mercy suppliest, so our souls may be

continually refreshed and recruited by the more substantial food of thy most holy and Eternal Word. Yet, since through the frailty of our corrupt natures, we have been, and frequently are, insensible of these thine inestimable blessings, and thus grievously sin against thee; forgive, we entreat thee, these our manifold offences, and so dispose our hearts to a continual grateful acknowledgment of thy Divine mercies, and to a continual contrite sense of our own natural unthankfulness, that we may henceforth make a due return for all thy bounty, by seeing, confessing, and rejoicing to confess, that it is thine; and that we ourselves, at our best estate, are nothing but unworthy receivers of thy precious gifts. And may the remembrance of all thine unmerited favors ever dispose us to be kind and gentle, tender and compassionate, patient and forgiving, just and upright, one towards another, that so thy Divine Mercy may circulate freely in us, and we may never obstruct in ourselves its heavenly operation. But whereas our own corrupt wills in this respect are naturally opposite to thy will, and much spiritual struggle and conflict must therefore be endured before we can be merciful to our fellow-creatures, as thou art merciful unto us, be pleased, O Almighty Saviour, to strengthen and support us in these combats against our corruptions; so that finally all the deadly evils of our rebellious natures may be softened and subdued, and all the graces and virtues of thy Holy Spirit and kingdom, may be implanted in their place. May we thus be enabled to take part with thee against ourselves, by fighting manfully against the devil, the world, and the flesh. And may we finally, through this combat, enter into the joys of spiritual conquest and glory, by experiencing a happy deliverance from those powers of darkness, to which our sins have subjected us, and at the same time a triumphant entrance into a blessed communion with thee and thy holy angels, in that everlasting kingdom, where we shall ever rejoice in ascribing our salvation unto thee alone, joining in the angelic song, and saying, worthy is the lamb that was slain, to receive power and riches, and wisdom and strength, and honor and glory, and blessing, Amen. We desire to conclude these our imperfect prayers in that most perfect form which thou thyself hast taught us. Our Father which art in heaven, &c

FOR THE HALCYON LUMINARY.

ON THE DIVINITY OF CHRIST.

The divinity of the blessed Saviour of mankind is the primary doctrine of christianity in general, and is the distinguishing principle of the New Church in particular. To the Jews, this doctrine has been always a stumbling block, and among the Greeks, or those who esteem themselves more learned and philosophical than the vulgar, it has been accounted altogether inconsistent with reason, and consequently a folly. Yet to the humble and the pious it is an influx of divine wisdom and power for their strength and consolation in the present, and their eternal happiness in the future state. With the antient Gentiles, the knowledge of one's self was considered no small degree of

prudence or wisdom. The maxim of *gnothi seauton* comprehendeth the forsaking of every vicious propensity and the practice of all virtue. But for want of the superior knowledge of the Supreme Being, who is the true light of every one who cometh into the world, it was then sunk in the abyss of ignorance and superstition. The Jews being only religious in the practice of external rites and ceremonies, were in general not better, and so far as they were infected with the pride of being the favorites of heaven, were more depraved than the heathens themselves. On this ground they were at the first advent more averse to the acknowledgment of Jesus Christ than any other people. The Jews have in consequence become vagabonds over the world. May not a similar fate attend such as deny the great Redeemer at his second advent, not in person as at first, but in the power and glory of his Holy Word? The dispersion may not be similar as to locomotion, but the effect will be the same in the removal from Divine protection, and a consequent scattering and confusion of the interior principles of human life.

The glorification of the human principle in the Lord, is a subject surpassing the ken of angels as well as of men. This being a work altogether Divine, cannot but be above all finite comprehension. Such also is the Holy Word in its most interior degree of wisdom and goodness. Yet in its merely literal sense we find it the only safe guide of our conduct as a rule of life. The principal difficulty is occasioned by the preposterous division of the Supreme Divinity into three distinct personages possessing equal power. It may be wondered that such an idea could have so long prevailed, and that the New Church should be so long in descending from Heaven. But it ought to be considered that the state of the World, at the period of the first Advent, was most deplorable, and that it would require a long time of probation to prepare mankind for the reception of that bright display of Divine Truth, which was promised when all things are to become new. Hence it has been provided, in condescension to our natural state, that the Divine Wisdom should be, in a manner, veiled by its literal sense. The mass of mankind have been, in fact, hitherto, incapable of elevating their faculties above that sense. What is still worse, it has become perverted by Protestants in such a manner as to favor Arianism, Socinianism, Quakerism, and in short, every species of error and enthusiasm. What wonder is it then, that the last times have at length come, and that Love and Charity, the constituent principles of a true faith, have waxed cold, or become so generally extinct. In short, it is difficult to comprehend how the present state of affliction could have come to pass, but from the denial of the only Lord God, our Lord Jesus Christ. This denial, it is to be feared, has spread more extensively with Protestants than Roman Catholics, and probably no where so much as in this country. May not this be the real cause of the war in which it is involved? Scepticism and infidelity are always attended with vice and immorality, which after attaining a certain dangerous extent, can only be checked and restrained by a course of strict discipline and punishment.

FOR THE HALCYON LUMINARY.

The external or literal sense of the Bible, has occasioned the various errors which have so long disturbed the christian world. This cannot be imputed to its Divine Author, but ought to be charged to the frailty, and in too many cases, to the degenerate state of mankind. The best things by means of corruption become the worst. So it has happened in regard to Divine Revelation itself, which, as proceeding from Infinite Goodness, could be given only for the happiness of human creatures. Love is the peculiar and distinguishing attribute of the universal Creator, and it is united with the most perfect wisdom: having endowed mankind with the faculties of Intellect and Free Will, the exercise of the one, as well as of the other, is requisite to qualify them for the enjoyment of happiness. The dictates of truth, are to be received into the former of these faculties; but unless the Will should also embrace them by a correspondent life, they can produce no fruit: hence the love of God with the whole heart, and the love of our neighbour, are denominated the fulfilling of the law. The first of these Loves is Celestial and Spiritual, the second Spiritual and at the same time Natural, so long as men are inhabitants of the natural world.

When the general ignorance and depravity of human nature, at the time of our Lord's first advent, is duly considered, it need not be wondered that he communicated his Divine precepts, and more especially, the knowledge of his real character, in parables and mysterious representations. Condescending in his incomprehensible, because infinite mercy, to assume our nature, for the restoration and salvation of mankind, he did not display his Divine Power and Majesty, but on suitable occasions. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, to them believing in his name," 1 John, 11, 12. It may be observed further, that until the crucifixion, the infirm nature derived from Mary, was not altogether separated from that glorified humanity, which was superinduced by means of that gradual process, which commenced *ab origine*, and was gradually accomplished, whilst he remained on earth. This being a work truly Divine, necessarily exceeds all finite capacity; even that of the highest angels, whose lives are derivative and dependant. But the various states through which the blessed Redeemer passed, in conquering and triumphing over the powers of darkness and wickedness, accounts for the seeming distinction, occasionally presented in the Gospels, between his maternal human nature, and his glorified or Divine human. Sanctified be his holy name, that there have been always, even in the darkest ages, a remnant who have joyfully received him as the only wise God, the LORD OF LORDS, and KING OF KINGS, notwithstanding the difficulty in comprehending so sublime a Mystery. The Old Testament throughout, and the prophetical writings in particular, is replete with the same truth. His Unity is plainly declared in the Old as well as the New Testament. His coming in the flesh, was in the former frequently announced: the temptations he sustained, the victories which he gained, and the final glorification

of his humanity, were therein predicted in language which has been aptly termed by the Psalmist, "dark sayings of old." His second Advent, not in person, but in the Power and Glory of his Holy Word, which is himself, (1st chap. John) is clearly revealed in both Testaments. And now that the bulk of professing Christians have apostatized from his love and service, in consequence of which great afflictions, both spiritual and natural, have befallen them, there is surely as great reason to hope for the kingdom of God coming now, as when Joseph of Arimathea waited for it. Since the introduction of a faith in a Trinity of persons, which is acknowledged by Roman Catholics, the Church called Greek, and Protestants of all sects, there has been a long night of error, contention and confusion. Instead of the human race advancing in the paths of Truth, Virtue and Peace, it would rather seem they have been receding into the crooked ways of falsehood, sin, and mutual warfare; indulging in every kind of iniquity and vice, so far as not restrained by civil laws, and a regard to their worldly credit, and individual interests. At the period of the Protestant Reformation, there was undoubtedly a great occasion for it. The more general dissemination of the Scriptures among the laity of all countries, by means of the noble art of printing, has been followed by a great degree of light. But the continuing to interpret them conformably to the old dogma first established by the Council of Nice, has occasioned a general scepticism and infidelity, even among the clergy themselves. By a denial of the Divinity of the Divine Human, they become spiritually blind, and consequently blind leaders of the blind. Such are the opponents of the New Church in every quarter: they are too timid to engage in the lists of fair and manly opposition to doctrines which they will not take time to investigate or understand. But what they want in reason, they endeavor to compensate in scandalizing the name of the enlightened Scribe, by whose instrumentality they have been communicated. You, gentlemen, will probably come in for a share of the like abuse, from the bigots to the doctrines of the Old Church. But this will not discourage you from pursuing your labors of love, in which I wish you all success, together with that peace, which the world can neither give nor take away from you.

JUVENIS.

TO THE EDITORS.

GENTLEMEN,

In the book of Job there is a passage which I wish you to explain in the next number of the HALCYON LUMINARY. You will find it in the sixteenth and seventeenth verses of the twentieth chapter, where, speaking of the wicked, it is said that "*He shall suck the poison of asps; that the viper's tongue shall slay him; and that he shall not see the rivers, the floods, the brooks of butter and honey.*" By complying with this request, you will greatly oblige

TIMOTHY.

TO THE EDITORS.

GENTLEMEN,

Being a great admirer of, and a most zealous advocate for, the fair sex, I would wish to be informed (when you have room and leisure) why the wisest monarch on earth, took such frequent occasions to asperse those beings to whom (with all his wisdom) he paid such implicit homage. Please to satisfy me on this head, by explaining his meaning in Ecclesiastes vii. 28, and oblige

AMICUS.

TO THE EDITORS.

GENTLEMEN,

Many of your readers, as well as your humble servant, are very desirous of seeing published in the Halcyon Luminary, an explanation of the twentieth chapter of Genesis; as that chapter, in connexion with part of the twelfth, contains *arcana* too wonderful for my present comprehension. Yours, &c. AURELIUS.

OBJECTIONS ANSWERED.

(Continued from page 203)

ORIGIN OF ANGELS AND DEVILS.

Many of the learned from the christian world, when they find themselves after death in a body, in garments, and in houses, as they had been in the world, are all amazement; and when they recal to mind, what they had thought concerning a life after death, the soul, spirits, and concerning heaven and hell, they are affected with shame, acknowledge their past infatuation, and that the simple in faith were much wiser than they. On examining those learned men who had confirmed themselves in such errors, and who had attributed all things to nature, it was found, that the interiors of their mind were shut, and the exteriors open; a proof that they had not looked towards heaven, but towards the world, and consequently also towards hell; for in proportion as the interiors of the mind are open, in the same proportion man looks towards heaven: but in proportion as the interiors are shut and the exteriors open, in the same proportion he looks towards hell; for the interiors of man are formed for the reception of heavenly things, and his exteriors for the reception of worldly things, and they who receive the world and not at the same time heaven, receive hell.

That the spirit of a man, after its separation from the body, is a man, and in a like form, has been made manifest to me by daily experience for many years, having seen and heard them a thousand times, and also conversed with them, particularly on this subject; that men in the world do not believe it, and that they who do believe it, are reputed by the learned as simple: the spirits were grieved at

heart, that such ignorance should still prevail in the world, and especially within the Church; this, they said, proceeded principally from the learned, who judge of the soul from the bodily senses; in consequence of which, they form no other idea of it, than as of simple thought, which, when considered without any subject in which and by which it may subsist, is like something floating in mere ether, which cannot but be dissipated on the death of the body: but inasmuch as the Church holds the immortality of the soul, because it is taught in the Word, they cannot but assign to it something vital, of the quality of thought, though nothing of sense such as appertains to man, before it is reunited to its body again: on this opinion is founded the doctrine of the resurrection, and a belief in the soul's future conjunction with the body at the time of the last judgment; for from the aforesaid hypothesis concerning the soul, no other conclusion can be drawn, consistent with the faith of the Church respecting man's eternal life; hence it is, when any one thinks of the soul according to the doctrine of the Church, and at the same time according to the above hypothesis, that he has not the smallest idea of its being a spirit, and that this spirit is in a human form: add to this, that scarce any one at this day knows what is spiritual, and still less that they who are spiritual, as all spirits and angels are, have any thing of the human form. This is the reason why almost all who come from the world are greatly astonished at their being still alive, and equally men as before, without any difference whatever; but when they cease to be amazed at themselves, they then wonder that the Church should be ignorant of this state of men after death, when notwithstanding all that have ever lived in the world, are in the other life, and living men: and because they were also surprised, that this was not discovered to man by visions, it was told them from heaven, that this could be done, for nothing is easier, when it is the Lord's good pleasure, but that still they who had confirmed themselves in falses against it, would not believe, even though they were to have ocular demonstration thereof; and moreover, that it would be dangerous to manifest any thing from heaven to those who are immersed in worldly and corporeal pleasures, for in this case they would first believe and afterwards deny, and thus they would profane that essential Truth; for to believe and afterwards deny, is to profane; and they who profane are thrust down into the lowest and most grievous of all the hells. This danger is understood by the Lord's words, "*He hath blinded their eyes, and hardened their hearts, lest they should see with the eyes and understand with the heart, and be converted, and I should heal them,*" John xii. 40; and that they who are in worldly and corporeal loves, still would not believe, is understood by these words, "*Abraham said to the rich man in Hell, they have Moses and the Prophets, let them hear them; but he said, nay, father Abraham, but if one from the dead come to them, they will be converted; but Abraham said to him, if they hear not Moses and the Prophets, neither will they believe even if one rose from the dead,*" Luke xvi. 29, 30, 31.

That heaven is from mankind, may appear from this consideration, that the minds of angels and men are alike, both possessing the same faculty of understanding, perceiving, and willing; and both are formed to receive heaven; for the human mind is capable of like wisdom

with the angelical, and the only reason why men are not as wise in this world as the angels, is because they are here confined to earthly bodies, and therein the spiritual mind thinks naturally, for man's spiritual thought, which he is endued with as well as an angel, during his life in the body, flows into natural ideas corresponding with spiritual, and so are perceived therein; but it is otherwise when the mind of man is loosed from the fetters of the body, then it no longer thinks naturally but spiritually; and when it thinks spiritually, it conceives things incomprehensible and unutterable to the natural man, consequently in like manner as an angel: hence it may appear evident, that the internal of man, which is called his spirit, is in its essence an angel. But when the internal of man is not opened above, but only beneath, even then after its separation from the body, it appears in a human form, but monstrous and diabolical, for it cannot look upward to heaven, but only downward to hell.

That heaven and hell are from mankind, the Church might also have known from the Word, and received as a part of its doctrine, if it had admitted of illumination from heaven, and attended to what the Lord said to the thief, "*That this day he should be with him in paradise*, Luke xxiii. 43; and to what he said concerning Dives and Lazarus, "*That Dives went to hell, and thence conversed with Abraham, and that Lazarus went to heaven*," Luke xvi. 19 to 31; or to what the Lord said to the Sadducees concerning the resurrection, "*That God is not the God of the dead, but of the living*," Matt. xxii. 32: and moreover it might have been known from the common belief of all who live a good life, particularly from their belief at the hour of death, when they are no longer influenced by worldly and corporeal things, that they shall go to heaven immediately on their departure from the body. This belief prevails with all, when they do not think, from the doctrine of the Church, concerning the resurrection at the time of the Last Judgment; in the truth of which any person may be confirmed, if he will make inquiry.

(*To be continued.*)

ON THE NATURE OF INFLUX.

(*Continued from page* 209.)

Secondly, As to that common custom of calling out for miracles, as the *only proof* of the commission of those who make fresh discoveries of truth to us, it is to be observed, that the appeal to this test generally proceeds from much ignorance, both as to the nature of miracles and the nature of truth. That miracles have frequently been used in condescention to the infirmities of human nature, and to stop the mouths of gainsayers, as also upon other accounts, we are to acknowledge with thankfulness, and adore therein the mighty power of God; nay, that they have all along subsisted in the Church, and do subsist, I make no doubt, nor yet condemn the disbelief of others as to this article; but that they are necessary, or promised to be the only evidence to the authority of every extraordinary messenger, or new discovery of truth, *does not appear;* and should the heathens of

the East or West Indies put our missionaries to *this proof* of their authority, it might go near to hazard the success of their benevolent labors. Miracles have no necessary connexion with truth, nor do they enlighten the mind with any knowledge of it; the reality of them may be questioned, or they may be ascribed to other causes than the true one; (for false prophets and seducing spirits may work wonders) the evidence of them may be resisted, or the force of that evidence may be overpowered by worldly considerations and influence; of all which we have examples in Scripture. Now where miracles fail of their proper effect, by not proving the means of our conviction, they add condemnation to the sin of unbelief, and therefore they are often withheld in mercy to the incredulous; accordingly, it is recorded of our Lord, that he did not many mighty works in Nazareth, because of their unbelief. But are there not other ways of admitting the force even of any kind of truths, than by miracles, than those better suited to the nature of the human understanding, viz. by the testimony of credible witnesses, by moral evidence and solid reasoning, and above all, by a purity of intellect in certain defæcate minds, between which and truth there is a certain affinity or sympathy, which unites them without the intervention of argument? Now where the lowest kind of evidence is sufficient to require our assent to any matter, it ought to have its proportionable effect; and in that case our plea of not having that which is more, will not be admitted as a reasonable excuse for unbelief; and therefore,

Thirdly, That argument for rejecting all extraordinary dispensations as the shortest and safest way, on account of the many delusions and impostors that are in the world, is not to be allowed of; for however we may grant it to be the shortest, it will not follow that it is the safest. It is a very good reason for examining, but none for rejecting, where such marks of credibility appear in the witness, as would challenge our belief in any weighty concerns of a temporal nature. Many things may be revealed in a supernatural way to persons properly qualified and circumstanced, not only for the benefit of particulars, but also for the use of the Church; and where any thing of this kind is publicly communicated by such a one, that cool and candid remonstrance of the scribes in favor of St. Paul, against the outrageous Sadducees, is worthy of our imitation. "If a spirit or an angel hath spoken to him, let us not fight against God," Acts xxiii. 9. As to the uncertainty in these things, on account of possible counterfeits, we are subject to the like difficulty in all our temporal concerns, and if we will not proceed in any matters without sensual demonstration, we must cease from all dealings with mankind; but herein we are content to act according to the best of our judgment; and so in the case before us, from the possibility of our being deceived, we should only infer, as was said before, the greater need of caution in distinguishing betwixt true and false, pursuant to that direction of the apostle: "Prove all things, hold fast that which is good," 1 Thess. v. 21. Besides, much of the uncertainty here complained of may arise from *ourselves*, through wrong prejudices or habits, producing incompetency of judgment in these matters; for the impiety, the worldly-mindedness, and the vices of men, do both by natural and judicial consequence blind the understanding, and confederate with

the spirit of error in themselves, to cast a mist of darkness over the works and ways of God, so as to hinder them from seeing any thing clearly. Nor are we to expect that the Lord will alter the course of things in this world for our particular satisfaction, or take away from evil men and evil spirits the liberty and power of practising their deceits, till he shall see fit to remove them out of our way: The mystery of iniquity, like all other things in this world, has its appointed time; and till the end of that is come, Christ and Antichrist, truth and error, will continue in opposition to each other, as they have done ever since man's deplorable apostacy; and accordingly we find good and evil confronting and working against each other in all the memorable events recorded in the Bible, and in the conflict betwixt these contrary principles both within and without us, lies the christian's warfare. Is Moses called forth to work miracles for the deliverance of the Israelites? Jannes and Jambres are at hand to mimic the Divine Wonders with their magical arts. Does Michaiah, a prophet of the Lord, appear in the court of Ahab? How is he opposed by the false prophets, who seek to discredit his predictions? Do the sons of God present themselves before the Lord? "Satan also comes among them," Job i. 6. And has it been otherwise in the Christian Church ever since the first ages of it? Nay, does not every one's experience confirm the same? Was the Christian Religion established in the empire by Constantine, together with that fundamental doctrine of it, the Divinity of our Lord and Saviour? Behold the detestable heresy of Arius supplanting it in the reign of his successor! Did a reformation of the Church from Papal errors and tyranny begin in Germany? Scarcely had it gained firm footing in the empire, but it was shaken and disgraced by the wild uproar of mad enthusiasts under pretence of Christian liberty. Thus does falsehood deck herself in the upper garment of truth, that she may succeed the better in her deceits; and thus does the Devil build himself a chapel at the Church door. We are passing through a world of difficulty and danger, where both Satan and lying spirits incarnate are permitted, for the trial and perfecting our faith, to practise many arts of deceit upon us, as well as many other temptations to beguile us to our ruin; and here we are not so much to consider which is our shortest and easiest, as which is our best and safest way to finish the course of our probation to the most advantage: we are not to cast away truth and error in the lump with a promiscuous neglect, in order to save ourselves the trouble of separating them, but rightly to divide betwixt the precious and the vile, to pluck off the covering of lies from the designing impostor, and receive with honor every messenger of God bearing the marks of simplicity and truth. Nor need we to fear falling into any dangerous mistakes, if to Christian prudence and circumspection we join humbleness of mind and singleness of heart; for greater is he that is with us than they that are against us, and in his light shall we see light.

I shall add under this head a word of caution to such well-meaning, but weak christians, as, through a strong imagination, or fond desire after supernatural communications, may lay themselves open to delusion by too hasty a belief of what may pass for such, either in themselves or others. And here they will do well, in the first place, to

check in themselves any growing curiosity of knowing more concerning the things of the other world, than the Lord has been pleased to reveal in his Word, or sees proper to discover to them by the ordinary methods appointed for their instruction; for *mere curiosity* is a dangerous thing, and a wrong motive to knowledge; it led to the first transgression, and has been fatal to many since. Secondly, let them be no less careful to watch against, and to suppress the first motions of spiritual pride, for this has generally a greater share in the desire after these things than appears to many; as for instance, a proneness to think more highly of ourselves than we ought to think, or a desire to be highly thought of by others for such distinctions, and thence a forwardness to mistake our own imaginations for Divine visions; the consequence of which is thinking lightly of the ordinary means of salvation, and of the relative duties, and despising others: whereas the graces of humility and charity are far more excellent, and more profitable to the soul, than the knowledge of all mysteries, and the gifts of prophecy, and working miracles. Thirdly, as the persons here spoken of are of slender intellectual abilities, or of slender intellectual improvements, a modest diffidence in themselves is recommended to them, and coolly to consider before they are taken with or pass judgment upon any thing in the extraordinary way, whether in themselves or others, to refer the matter to the judgment and advice of some person of piety, experience, and good life, rather than to depend upon their own understanding: and, above all, to commend the matter to God in prayer for guidance and direction, that they may have a right judgment in all things pertaining to their spiritual condition, and so neither fall into self-deception on the one hand, nor the snare of the enemy on the other.

But if a word of caution is needful for the *over-credulous*, a word of advice is not less proper for the *incredulous*, seeing that the right way always lies between the two extremes, and it is just as dangerous to go too far on the right hand as on the left. There is a false philosophy which leads to Infidelity and Atheism, of which mention has been made; and there is a Divine philosophy which connects physics with true metaphysics, and is not improperly termed Theosophy. The former of these confines its speculations to matter, and aims at explaining all appearances whatever from no higher cause; treats immaterial substances as figments, denies all communication betwixt the soul and the spiritual world, and so banishes man from his own proper country; the latter adds to the science of nature, the contemplation of the intellectual system; shows how spiritual essences clothe themselves with corporeal forms; ascends from visibles to invisibles, and traces effects from their next immediate causes up to their first cause, which is God. When this light breaks in upon the soul, she as it were stretches herself, expands her wings, soars above the regions of sense, sees a new world opening to her view, exults on beholding her original dignity, and feels her immortality; nay, she seems in a sort to have already entered upon the blessedness of it, through a faith more luminous than the brightness of the sun, and a love stronger than death. One can scarcely indulge a scope on this subject, if under any degree of its influence, without a touch of Divine enthusiasm. Two philosophers of these

distinct classes differ more widely than the towering eagle from the fluttering bat; the ideas, the sentiments, the feelings of the one are all earthly; those of the other heavenly. The one guesses and studies, and with labor ratiocinates to give plausibility to his system, and at best sees things as by the feeble glimmering of the stars; whilst conviction flashes on the mind of the other from that spiritual sun, whose light in its essence is truth, and whose heat in its essence is love.

(To be continued.)

TO THE

CLERGY OF THE UNITED STATES OF AMERICA,

ON THE

THEOLOGICAL WRITINGS

OF

THE HON. EMANUEL SWEDENBORG.

(Continued from page 223.)

And here need I suggest, that in case you should think it your duty, after a serious and impartial examination, to oppose the above testimony, something more will be expected from you than that idle declamation, indiscriminate censure, and illiberal invective, which heretofore have been the only weapons employed by his adversaries against our author and his writings? Whensoever you come deliberately to examine the doctrines in question, you will find them supported by solid reasoning, grounded in the most extensive knowledge, both human and divine. You will see a sublime and well-founded philosophy called in to illustrate and confirm the conclusions of theological disquisition. Order, method, arrangement, cool and sober investigation, the most extensive and minute acquaintance with the Word and the works of God, a sound and discriminating judgment, a most unaffected, yet convincing argumentation, a simple yet manly and intelligible diction,* you will soon discover to be leading and distinguishing characters in these wonderful volumes. In opposing all these powers of persuasion, or of what you may possibly call *seduction*, it will hardly be enough, you may well imagine, to employ the above mentioned weapons, which others have heretofore employed with so little success. You will leave to the *Memorialist of Jacobinism*,† and to the writer of the *Arminian Magazine*,‡ the vain expec-

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* This observation is particularly just in regard to the original Latin, in which language the author published all his theological writings; and it is much to be recommended to every reader acquainted with the Latin tongue, to read them in the original, as it hath been found impossible to preserve all the simplicity and beauty of the author's style in an English translation.

† The Abbe Barruel.

‡ The late rev. Mr. John Wesley, who, in his animadversions in his magazine on the writings of Baron Swedenborg, I am sorry to say it, hath discovered a sarcastic levity highly unbecoming his sacred office and character.

tation of battering down the strong fortress of truth and order by the weak and illegal engines of unfair and partial quotations, forced misconstructions, and abusive appellations; and perceiving that men of understanding are too enlightened to be convinced by mere railing, declamation and subterfuge, you will abandon all dependance on such vain artifices, and will apply to methods of refutation more becoming the dignity of your sacred character and station, and better adapted to answer the purposes you have in view.

You will perceive that I am here arguing on the supposition that the testimony of Baron Swedenborg is groundless, and that his doctrines are deficient both in point of authority and of truth: But what if the contrary should be found to be the case? What if the honorable author should prove to be a *Scribe instructed unto the kingdom of heaven*, and his doctrines to be those *new and old things which the householder bringeth out of his treasure?** What if the days should now be fulfilled for the descent of the *Holy City, New Jerusalem*, announced by a sure prophecy which must needs be accomplished? And what if that pure order of heavenly truth, signified thereby, should be contained and published to mankind in the writings of the *Swedish Scribe?* What if the God of infinite mercy should hereby intend to check the growing powers of ungodliness and infidelity in the earth; to dissipate the clouds of error; to open human minds anew to the reception of goodness, truth and order, from Himself and His holy Word; and to build thus *his tabernacle* again amongst men, that he may be *their God, and they may be his people?*† Your duty, on this supposition, is surely too plain to need pointing out, and you will spare me the pain of supposing that Christian ministers, with the examples of the blind Scribes and Pharisees of old before their eyes, should *neither go into the kingdom themselves, nor suffer them who were entering to go in, thus drawing down again the terrible reprehension of shedding the blood of the prophets whilst they build their tombs, and garnish their sepulchres, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.*‡

But you will say, perhaps, it is the height of folly and credulity to suppose what in its very nature is altogether so improbable and impossible—How! improbable or impossible that the God of Heaven should discover holy truth to a chosen servant, and that the same God should ordain this servant to instruct his people, by making known to them those pure laws of truth derived from his holy Word, which had been heretofore overlooked or perverted! In what Christian creed have you been taught to believe this? Or in what general council, modern or ancient, was it ever established as an article of faith, that omniscience and omnipotence would no more interfere in the instruction of mankind? That no further aids would ever be supplied from Heaven to enlighten and restore fallen creatures? That evil and darkness might increase upon earth, and reign unmolested, but that the Father of Mercies would remain an indifferent spectator,

* See Matt. xiii. 52. † See Rev. xxi. 3. ‡ See Matt. xxiii. 13, 29, 30.

and would make no further exertions to regain his lost empire of light and goodness? That the Almighty did indeed *speak in times past unto the prophets, and in latter days by his Son*, but that henceforth he will be altogether silent, and speak neither by Prophet, Apostle, Seer, Teacher, or any other instrument, to make himself known, and to reveal again the heavenly truths of his kingdom? In what council, I say, was such an incredible creed as this ever established or even conceived? And yet such is the creed to which all must of necessity subscribe, who reject the testimony of Baron Swedenborg as *improbable* and *imposible*.

But possibly you will reject this testimony as *unnecessary*, urging the sufficiency of the written Scriptures which you possess, and that therefore you need not trouble yourselves about any *novel* doctrines—It is granted, you have the written Scriptures of eternal life and truth, and they are amply sufficient to make you and all others *wise unto salvation, provided they be rightly understood, and not perverted and falsified by misconstruction and misinterpretation.* But what if these Scriptures should be misconstrued and misinterpreted? What if *false* doctrines should be derived from them instead of true? What if they should be made to say things which they do not say, yea, which they expressly contradict? What if the state of the Church should have become such, that different and even contrary doctrines are every day deduced from those sacred records, so that the simple do not know what or whom to believe? What if *the Word of God is thus made of none effect by the traditions* and corrupt glosses of mistaken men, as was the case amongst the Jews when our Lord came into the world, answering herein to that description in the prophet, "*The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned?*"* Surely under these circumstances you will be disposed to allow of the *necessity* of some *new*† interpretation of the Holy Book, in order that its genuine sense and meaning may be known and understood, and it may thus answer the salutary and saving purposes for which it was written: And surely you must allow further, that such are the circumstances which at this day unhappily attend the interpretation of the sacred Scriptures, whilst you observe that the most learned and able critics of the times are at perpetual war with each other concerning such interpretation, insomuch that they cannot even agree amongst themselves touching the *two essentials* of Christian Faith and Life, viz. the *Divinity of the Christian Redeemer, and the necessity of good works.*

(To be continued.)

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* See Isaiah xxix. 11, 12.

† It is well to be noted, that all the *doctrinal* parts of Baron Swedenborg's theological writings are grounded in the Holy Scripture, and are nothing but expositions of the genuine sense and meaning of those Sacred Records. He asserts therefore nothing properly *new* in the way of doctrine, but only, according to the talent with which he was gifted, and the light with which he was favored, points out the errors of many prevailing opinions arising from false and perverted interpretations of the Sacred Volumes, and at the same time makes known the real truth, as discoverable from the Holy Word, and in agreement with its pure and unperverted signification.

AGRICULTURE, No. VII.

(In continuation from page 228.)

It may perhaps be received as an axiom, that where men enjoy equal moral and physical advantages, their progress in science will be equal; and particularly in those branches of it to which their own interests, and that of the community of which they are members, most naturally lead. In islands or sterile countries in the vicinity of the sea, the inhabitants, according to the state of civilization among them, will be expert fishermen, or distinguished merchants. In those that contain large tracts of fertile land, the inhabitants, when advanced beyond the shepherd state, will render their lands sufficiently productive to supply their wants; and when civilization has increased those wants, they will seek, in agriculture, the means of supplying the conveniences, and luxuries, that are to be obtained through the medium of commerce.

We may then, almost to a certainty, pronounce upon the relative state of agriculture in any civilized society that enjoys the advantages of a free commerce, by knowing their moral and political situation, their habits, and how far they indulge themselves in the conveniences and luxuries enjoyed by the nations with whom we compare them; more particularly, if agriculture, and not manufactures, form the basis of their commerce. One might then be surprised at the contempt with which Europeans, who have never seen the country, or travellers who have seen it with ignorant or jealous eyes, speak of the agriculture of the United States, did we not know the prejudices that it is the interest of European governments to keep up, against a country which offers an asylum from the oppression and the wants that weigh heavy on their subjects. To this we must add an erroneous idea that most strangers entertain on the perfection of agriculture: they presume, that it consists in obtaining the greatest quantity of produce from a given quantity of land; and when they find that the arable yield of our fields is less than that of their native country, they at once pronounce us miserable farmers; not considering, that agriculture is good, or bad, in proportion to the return it makes for the capital employed, and that the capital consists not of land only, but of stock, land, and labor. In countries in which a great population causes land to be dear, and labor cheap, the farmer expends much labor on little land, and renders that extremely productive, and the reverse where land is cheap, and labor dear. A Chinese would pass the same censure on British agriculture, that a Briton does upon that of the United States; and yet a Yorkshire farmer is in all probability a much better cultivator than the Chinese: that is, he lives more comfortably, and reaps a greater profit from his capital. Considered in this view, we are much inclined to think, that the agriculture of the United States is at least equal to that of Europe; and that the American agriculturist enjoys physical and moral advantages, which no part of Europe possesses. We ground our opinion upon this undeniable fact: Labor commands more money, and money more of the necessaries of life in the United States, than in Europe;

of course, the American laborer lives better, and rears a family more easily here than elsewhere; of this the rapid increase of our population affords the proof. And yet, the American farmer can sell the produce of his land so cheap, as to supply the European market—To what is this owing? Must we not reply, to the moral or physical advantages he possesses? It may be said, that as land is cheap, the capital in that article is less here than in Europe; and that this counterbalances the advanced price of labor. Be it so: then, in the price of land, he enjoys an advantage which is not enjoyed elsewhere; which is what is contended for; and that his advantages, in whatever they may consist, are so great, that he can render the people he employs happier, while he undersells the European farmer in his own market. If he effects this by employing little labor on much land, he shows as much judgment as the Chinese does in employing much labor on little land, and is the abler farmer of the two; because the relative profit is greater, and his own wants and those of his family are infinitely better supplied. As our object is to correct errors by laying down rules by which foreigners may form a more accurate judgment of our agriculture than they can possibly do from the fictitious travels that are daily put in circulation, (too often under the encouragement of interested governments, or individuals) we shall give a slight sketch of the manner in which the cultivators of the land live and manage their farms; then point out their moral and political advantages, and the physical benefits or evils of their soil and climate; and conclude with some observations on their agriculture as it respects them.

BIOGRAPHICAL NOTICE

OF THE LATE

DOCTOR BENJAMIN RUSH.

(From the Richmond Enquirer.)

All that is perishable of Rush, hath sought the tomb! The dread minister of fate, whose lance he hath so often broken, has at last fearfully executed his warrant. The social and enlightened friend, the patriot of the revolution, the pre-eminent physician, is, alas! forever hid from mortal eye; but he has left behind him, in his labors, a monument whose duration will be coeval with time itself—and the western hemisphere will long be warmed and illuminated by the bright splendor of his intellectual and moral excellence.

Doctor Benjamin Rush was one of those rare and transcendent models of worth and wisdom whose memory the heart of man delights to cherish—Henceforward he will rank with the few illustrious worthies who, at distant and uncertain periods, have been permitted by a beneficent Providence to visit the world, to exhibit to mankind a bright example of stedfast and triumphant virtue—to enlarge the boundaries of human knowledge—and to adorn, and exalt, and glorify their native land.

On the decease of any individual whose mind hath been illuminated

by the hallowed fire of genius, or whose breast the rays of an active and comprehensive benevolence have warmed—the public interest is usually manifested in an eager and laudable curiosity, to know the particulars of a life thus useful and distinguished. Towards its gratification in the present instance, I have little to offer; and where facts can be produced, it is unpardonable to indulge conjecture. To a more intelligent and able pen, therefore, the American public must look for minute particulars respecting their illustrious countryman; in the mean time the following hasty and imperfect memorial may not be unacceptable.

Doctor Rush was born near Philadelphia, and received the elements of his professional education under the auspices of the late Doctor Redman of that city. At the usual age he crossed the Atlantic, and remained several years at Edinburgh, prosecuting his medical studies, with what success his numerous publications bear ample and honorable testimony. The university of the Scottish metropolis enjoyed at that time the highest reputation as a school of medicine, which was supported by the herculean abilities of Cullen, Monroe, Duncan, Gregory and Black; under such preceptors, it cannot be doubted, that the eager and excursive mind of Rush had ample range for its brightest and highest energies.

In the bright blaze of light, however, with which this seminary was invested, a clear and impartial eye could not fail to discern the semblance of not a few opaque spots of traditional and consecrated error, which floated on the surface. Such was the eye of our ingenious student, who first warily examined, then doubted, and finally fairly cast off the fetters, in which a blind and prescriptive veneration for established names and antiquated dogmas would have bound him.

But a new era was silently effecting in medicine, and about this time the elements of Brown were ushered to the light; Rush, with the exclamation of "*Nunc, Lusit, refulget*" on his lips, hailed the dawn of more correct principles in his art, of which this system was the prototype, the propitiatory and grateful emotion. Regardless who was his leader, whilst TRUTH shone on the banners, he was amongst the first in whom the merits of this work found a willing advocate; and it is not the lightest of his praise, that whilst he invariably condemned the pernicious practice which this system details, he has possessed sufficient candor to own himself indebted for some of his leading principles in the sanative art, to its great but ill-fated author—an author, it may be added, who, amid the billows of adversity, the persecution of his enemies, and the gloom of a jail, with that firm confidence in his strength which only great minds can experience, nobly maintained the superiority of his system, and braved the ingratitude of mankind.

Under the auspices of this admirable physician, the medical school of Pennsylvania was making rapid advances towards the attainment of full grown reputation and fame. He has given to American medicine "a local habitation and a name;" he has enriched the institution of which he was the brightest ornament, with the prodigious extent and variety of the most important facts and observations, illustrative of the phenomena and treatment of diseases, in addition to an endless diversity of interesting theories, no less correct in their application,

than ingenious and beautiful in their contexture. He has innovated on every department of science, however connected with his favorite pursuit; he has, in fact, razed to its foundation the ancient Gothic and gloomy superstructure of medicine, and on the ruin has erected a mighty and most magnificent edifice, of which he is the undoubted and the sole architect, and around the firm base of which, the billows of envy and detraction will waste their fury in vain.

During the visitation of that malignant epidemic in the year 1793, which like a tremendous hurricane, carried consternation, ruin and death on its wings, we contemplate Rush in a new and more interesting phasis. Cool, intrepid, undismayed—collected within himself, and resting on the fruitful resources of his own gigantic mind, like a skilful and experienced pilot—he braved, buffetted and weathered the storm. Whilst the groan of dissolution and cry of despair resounded on every side; when the minister of an avenging destiny stalked around with fearful and portentous strides, and the protecting genius of Philadelphia seemed forever to have abandoned it—at this awful and appalling period, the church-yard-directed march of the slow and solemn hearse, was oft happily contrasted by the whirling chariot-wheels of Rush—who, like a ministering angel with healing on his wings, with the rapidity of lightning traversed every part of the devoted city, and every where encountered, wrestled with, and vanquished the destroyer.

In the bright colorings of transcendent genius, the milder and less obtrusive tints of portraiture are not always discernible—but in Rush, the rare disinterestedness of his heart equalled the vigor and activity of his mind; his beneficence, the indigent and unfriended will long remember. Surrounded by a polished, liberal and opulent society, and enjoying that grade of practice to which his established reputation so justly recommended him—he was never to be shaken in the bright orbit of benevolent but onerous duty in which he had destined himself to revolve, by any local considerations of present convenience or prospective emolument. His light step was oft heard in the by-paths and alleys of Philadelphia—and the afflicted inmate of the hovel or the hamlet, has oft borne grateful testimony to the vigor of his remedy, and the liberality of his hand.

> " In misery's darkest caverns known,
> " His useful care was ever nigh,
> " Where hopeless anguish pour'd his groan,
> " And lonely want retir d to die.
> " No summons mo k'd by chill delay."

In the year 1806, business of a pressing nature required my presence in Philadelphia. In the course of a morning excursion through that city, my attention was attracted by the unusual appearance of a group of young men, who with eager and anxious looks were hastening towards a splendid building at a little distance in view—it was the new edifice dedicated to Medical Science. Prompted by curiosity, I entered, and the impressive and interesting figure who, the next moment, rivetted my eye, was the high priest of the temple—it was Rush himself! Ten years during which I had not beheld him, had made some alteration in his person and costume. His hair, braided and secured behind with a black ribbon, was now silver white—and the

invidious artist, *Time*, had been silently busy on his temples—the wonted glow of benevolence still mantled his features—and his penetrating grey eye continued to emit the living lustre, the *Mens divinior* of genius—his light and fragile form seemed to have admitted neither increase nor decay, and the simple suit of *hodden* grey in which it was arrayed, was identically, positively the same. From the vast repository of his capacious mind, fraught with the spoil of ages, he was unlocking the rich treasures of antiquity, and scattering the luxuriance of modern improvement. The lecture which he was delivering was introductory to his annual course "On the Institutes and Practice of Physic"—it was "On the Opinions and Modes of Practice of Hippocrates."

I shall not pause to investigate its merits as an abstract medical dissertation, but shall simply advert to the high and commanding eloquence which its progress involved—and such was the effect of this, that my mind was imperiously hurried back to the days of antient Greece; through the dim vista of more than two thousand years I beheld the Father of Physic—the illustrious Hippocrates. "Mild in his appearance and dignified in his deportment"—attired in all the exquisite simplicity of his character, that divine old man arose to my view—a sun-beam of heaven-born inspiration played among the grey locks which thinly waved down his shoulders. Pale—contemplative—abstracted, he appeared calculating the critical days of fever, or investigating the doctrine of the temperaments. The vision was complete but fleeting. Every artery of my heart responded to its impression—I was suffocated with emotion—I cast an anxious and appealing glance at the speaker; but, alas! my sensations, intense as they were, were but a feeble echo of his who had awakened them. He was chain-bound in the spell of enthusiasm. Transfixed—agitated—absorbed—lost in the variety and overwhelmed by the intensity of his feelings—the Hippocrates of America stood before me—his lofty and upraised brow was deeply impressed with the seal and signet royal of *unbought* nobility—a kind of mysterious Halites floated before him. His eye was illumined by the glare of a holy and fervid devotion—a third agitation—a supernatural "*vivida vis animi*" gleamed in his features and darted through his frame—every lineament spoke and every muscle uttered wisdom—the effect was awfully sublime—powerfully, painfully impressive; it resembled the fabled operations of invisible ærial spirits. It filled me with tumultuary and superstitious emotion—I was on enchanted ground—and my friend was the grand MAGICIAN, who animated and governed, and directed the sorcery of the scene.

Such was Rush the last time I ever beheld him: the images of this day are yet engraven on the tablet of my memory—they will remain there until the hand that inscribes this feeble tribute to his memory, is cold and inanimate as himself. J. R. M.

Culpepper, 4th May, 1813.

N. B. Having inserted the foregoing at the request of a much esteemed correspondent, the editors feel it their duty to add, that highly as they estimate the professional character of the subject of this elegant portrait, they have ever differed from him in opinion on a most important point in the science of medicine, viz. the *origin* of diseases. See Vol. I. page 182.

THE BOUQUET.....N°. VI.

DEATH OF WIELAND.

The following notice of the death of Wieland, taken originally from the German papers, is translated from the Journal de Paris, of February 11th. It may be interesting to the admirers of Oberon:

Christopher Martin Wieland, deceased at Weimar, the night of the 20th and 21st of January, 1813, had seen three generations, during which, from the time of Gottsched to our present poetical period, he has contributed to give the greatest lustre to our literature; he had celebrated on the fifth of September last, not far from Jena, at the country seat of his antient friend Madame Greesback, the widow of the counsellor, the eightieth anniversary of his birth, to the great satisfaction and amidst the felicitations of all his friends at Welmar and Jena. The memory of this event has been preserved in a medal by Facius of Weimar, upon which the profile of our Anacreon is much better represented, than upon a former one executed in 1783 by Abramson at Berlin. Wieland afterwards returned to Weimar, where he continued with the ardor of youth his favorite occupation, the translation of Cicero's letters, and was adding a sixth volume to that beautiful work, of which the fifth part had appeared in the course of 1812. He began to write early in the morning, and as if he foresaw that the sand of time had but a few moments in reserve for him, he did not love to be interrupted in the employment. He had not altered in the least his ordinary mode of life; he appeared occasionally at public spectacles, and frequently visited circles of friends. No person could have less concern about his health, until suddenly a slight change in his regimen, in the use of wine, to which he was accustomed, was followed by a kind of parellydis, attended with spasms resembling in their effects those of the apoplexy. He was at times delirious, with lucid intervals, between which sparks of his poetic genius were still apparent.

The hall of the ducal palace in which his remains were exposed to view, is the same where five years since were placed those of the dutchess Amelia, whom he had so often sung under the name of Olympia.

Wieland had for a long time expressed a desire that his grave should be placed by the side of his wife's, who was buried in 1799, in a rural spot which he owned at Ormanstadt, about a mile from Weimar, between that city and Auerstadt, where was also interred a little daughter of his antient friend Sophie de la Roche. His wish is as sacred as a law to his family. It is to Ormanstadt that the German youth will go to pay a tribute of regret to the poet of the graces and the minstrel of Oberon.

OF THE SCRIPTURES.

In the reign of Henry V. king of England, a law was passed against the perusal of the Scriptures in English. It was enacted, "*That whatsoever they were that should read the Scriptures in the mother*

tongue, they would forfeit land, catel, lif, and godes, from theyre heyres for ever ; and so be condempned for heretykes to God, enemies to the crowne, and most errant traitors to the lande." On contrasting the above statute with the indefatigable exertions that are now making to print and circulate the Bible, what a *revolution* in public sentiment appears to have taken place !

A CURIOUS MEMOIR OF M. EMANUEL SWEDENBORG, CONCERNING CHARLES XII. OF SWEDEN.

Having been frequently admitted to the honor of hearing his most excellent majesty *Charles* XII. discourse on mathematical subjects, I presume an account of a new arithmetic invented by him, may merit the attention of my readers.

His majesty observed then, that the *denary* arithmetic, universally received and practised, was most probably derived from the original method of counting on the fingers; that illiterate people of old, when they had run through the fingers of both hands, repeated new periods over and over again, and every time spread open both hands ; which being done ten times, they distinguished each step by proper marks, as by joining two, three, or four fingers. Afterwards, when this method of numeration on the fingers, came to be expressed by proper characters, it soon became firmly and universally established, and so the *denary computus* has been retained to this day. But surely were a solid geometrician, thoroughly versed in the abstract nature and fundamentals of numbers, to set his mind upon introducing a still more useful *computus* into the world, instead of *ten* he would select such a perfect square, or cube number, as by continual bissection or halving, that would at length terminate in *unity*, and be better adapted to the subdivisions of measures, weights, coins, &c.

Thus intent on a new arithmetic, the *hero* pitched upon the number EIGHT, as most fit for the purpose, since it could not only be halved continually down to unity, without a fraction, but contained within it the square of two, and was itself the cube thereof, and was also applicable to the received denominations of various kinds of weights and coins, rising to *sixteen* and *thirty-two*, the double and quadruple of *eight*. Upon these first considerations, he was pleased to command me to draw up an essay on an *octonary computus*, which I completed in a few days, with its applications to the received divisions of coins, measures, and weights, a disquisition on cubes and squares, and a new and easy way of extracting roots, all illustrated with examples.

His majesty having cast his eye twice or thrice over it, and observing, perhaps from some hints in the essay, that the *denary computus* had several advantages not always attended to, he did not at that time seem absolutely to approve of the *octonary;* or, 'tis like he might conceive, that though it seemed easy in theory, yet it might prove difficult to introduce to practice. Be this as it will, he insisted on fixing upon some other that was both a cube and a square number, referrible to *eight*, and divisible down to unity by bissection. This

could be no other than *sixty-four*, the cube of *four*, and square of *eight*, divisible down to unity without a fraction.

I immediately presumed to object, that such a number would be too prolix, as it arises through a series of entirely distinct and different numbers up to 64, and then again to its duplicate 4096, and on to its triplicate 262144, before the fourth step commences; so that the difficulty of such a *computus* would be incredible, not only in addition and subtraction, but to a still higher degree, in multiplication and division. For the memory must necessarily retain in the multiplication table 3969 distinct products of the 63 numbers of the first step multiplied into one another, whereas only 49 are necessary in the octonary, and but 3 are required in the denary arithmetic, which last is difficult to be remembered and applied in practice, by some capacities. But the stronger my objections were, the more resolute was his royal mind upon attempting such a computus.

> Obstructions made him eagerly aspire,
> All to surmount, and nobly soar the higher.

He insisted that the alledged difficulties might be over-balanced by very many advantages.

A few days after this I was called before his majesty, who resuming the subject, demanded if I had made a trial? I still urging my former objections, he reached me a paper written with his own hand, in new characters and terms of denomination, the perusal of which he was pleased, at my entreaty, to grant me, wherein, to my great surprise, I found not only new characters and numbers (the one almost naturally expressive of the other) in a continued series to 64, so ranged as easily to be remembered, but also new denominations, so contrived by pairs, as to be easily extended to myriads by a continued variation of the character and denomination. And further, casting my eye on several new methods for addition and multiplication by this computus, either artificially contrived or else inherent in the characters of the numbers themselves, I was struck with the profoundest admiration of the force of his majesty's genius, and with such strange amazement, as obliged me to esteem this eminent personage, not my rival, but far my superior in my own art. And having the original still in my custody, at a proper time I may publish it, as it highly deserves: whereby it will appear with what discerning skill he was endowed, and how deeply he penetrated into the obscurest recesses of the arithmetical science.

Besides, his eminent talents in calculation further appear, by his frequently working and solving most difficult numerical problems, barely by thought and memory, in which operation others are obliged to take great pains and tedious labor.

Having duly weighed the vast advantages arising from mathematical and arithmetical knowledge in most occasions of human life, he frequently used it as an adage, that *he who is ignorant of numbers is scarce half a man.*

Whilst he was at *Bendar* he composed a complete volume of military exercises, highly esteemed by those who are best skilled in the art of war.

THE ANGELS' SONG.

FULL CHORUS.

FOR THE ORGAN AND VOICES.

Symphony.

Adagio.

Duetto.

Glory, Glory, Glory to God in the highest, and on earth

Chorus. *Duetto.*

peace, & on earth peace, good will, good will, good will towards

piano.

Chorus.

men, good will, good will, good will towards

forte.

Grave. *Duetto.* *Chorus.*

men. A - - - men. A - - - - - men. A - - - men.

piano. *forte.*

DISCOVERY OF THE BODY OF KING CHARLES I.

The following interesting account of the discovery of the body of Charles I. king of England, who was beheaded by his subjects on the 30th of January, 1649, is copied from the London Courier of the 5th of April last. It is entitled to full belief.

The day before the interment of her royal highness the dutchess of Brunswick, in the new vault in St. George's chapel, Windsor, a discovery was made by the workmen of two ancient coffins, one of lead, the other of stone. His royal highness the prince-regent being down at Windsor on Thursday evening, he was, of course, consulted about the mode of exploring these royal remains, which he directed to be immediately done in his presence. Sir Henry Halford attended his royal highness to the vault, when the leaden coffin being unsoldered, a body appeared covered over with a waxed cloth; on carefully stripping the head and face, the countenance of the unfortunate martyr Charles the first, immediately appeared, in features apparently perfect as when he lived. Sir Henry Halford now endeavored to raise the body from the coffin, in attempting which the head fell from it, and discovered the irregular fissure made by the axe, which appeared to have been united by a cement. What added considerably to the interest of this extraordinary spectacle was, that as the head separated from the neck, a fluid drop of the appearance of *blood* fell upon the hand of sir Henry Halford, which he accounts for, by supposing it to have been the dissolution of some congealed blood, on its being exposed to the warmth of the air.

The body of the royal martyr was always known to have been interred at Windsor, but so privately, that the spot could never be ascertained till now. The stone coffin was next opened, which from its inscription, was found to contain the remains of Henry the eighth, consisting of nothing more than the skull and principal limb bones, which appeared in a perfect state.

SINGULAR CIRCUMSTANCE.

A cat belonging to Mr. Stephen Denman, of Springfield, New-Jersey, having brought forth a litter of kittens, they were all drowned but one. The following day, while his men were at work in the field, they killed a mink, that had two young ones, which having taken, they brought home. As soon as the bereaved cat discovered the minks, she took them up and carried them to her bed, suckled and reared them, and they are now as domesticated and as tame as cats.

A POOR MAN'S BLESSING.

All the provision which a poor man's child requires, is industry and innocence. With these qualities, though without a cent to set him forward, he goes into the world prepared to become a useful, virtuous and happy man. But in the higher stations of life, there is a real difficulty in placing children in situations which will support them in the habits in which they have been brought up by their parents; which is sometimes a great and distressing perplexity.

A VISION ON CONJUGIAL* LOVE.

As deeply musing on celestial things,
On friendship, marriage, and on mutual love,
One morning bright a heavenly voice I heard,
And thus it spoke: We have perceived, that thou
Dost meditate, on *love conjugial*;*
On such as angels in the heavens enjoy.
Wherefore, that thou may'st be inform'd thereof,
To tell frail mortals of celestial joys;
We will let down from thence, for thee to view,
"An *angel-pair conjugial*:" When lo!
Appear'd, descending from the highest heaven,
A diamond chariot, glittering as the sun!
Two snow-white horses gently drew along
This heavenly car, in which, at distance view'd,
Appear'd *an angel*: As it near approach'd,
A *pair celestial*, in beauty bright,
Display'd at once their brilliant heavenly forms.
A turtle-dove sat perch'd in either hand,
Which, waving gently, thus they me address'd:
"Wilt thou, that we come nearer, mortal man?
But should we thee too near approach, take heed,
Lest thy too feeble pow'rs are overwhelm'd
With the celestial blaze of love and truth,
Which flows from our high heaven, ineffable
To those inhabiting your world obscure."
To whom in humble attitude, I bow'd;
While they approaching, thus divinely spake:
"We are a pair conjugial, bless'd in heav'n:
Where we have liv'd, in all the flow'r of youth,
Since that bless'd time, on earth you name
The Golden Age." With wonder and delight,
I humbly dar'd to view this matchless pair!
Whose face, and form, and raiment, all display'd
The brightest emblem of *conjugial love*.
In all the bloom of manly youth appear'd
The husband: from his eyes, the sparkling light,
Deriv'd from wisdom, darted brightest rays;

* From the Latin term *conjugiale*, a higher degree of union than is understood by the term *conjugal*, which is from the Latin word *conjugale*.

From whence was radiant, from the inmost ground
His face, refulgent as the shining east
In all the splendor of celestial truth.
Cloth'd was he, in an upper robe, which reach'd,
In graceful ease, down to his feet: His vest
Of heavenly blue; round which a golden girdle,
Rich with precious stones, (one graced each side
And one more bright the middle grac'd) was girt.
His stockings were of shining linen white,
With threads of brilliant silver intermix'd:
Of velvet were his shoes.
Such was the form
Of *love conjugial*, with the husband shown.
But with the wife, can language it describe?
Her face was seen by me, yet 'twas not seen;
As beauty in its highest form, 'twas seen;
Because this beauty cannot be express'd,
Unseen—for in her face shone splendid light,
Such only as the highest heaven affords!
Dazzling my sight—my mind in wonder lost!
Observing this, she ask'd—"What seest thou?"
I answered thus—"Nought but *conjugial love*,
And its most perfect form I see; and yet
I do not see." When lo! she turn'd herself
Obliquely from her husband's brilliant form!
Then, only, could my eyes, with safety, view
Attentively her various, countless, charms;
Which all the painter's art to imitate,
Would be in vain: For in all nature's round,
No colors bright and rich enough exist,
Even faintly to express their vivid hues.
The flaming light of her high native heaven,
Deriv'd from wisdom's love, shone in her eyes:
With diadems and flowers her hair was deck'd,
Arrang'd in correspondence with her beauty.
Carbuncles form'd her necklace; from it hung
A rosary of rich chrysolites:
Bracelets of pearl she wore: Her upper robe
Of scarlet was compos'd—and underneath,
A purple stomacher was clasp'd in front
With rubies bright. But what me most amaz'd,
These colors varied constantly, as she

Her husband view'd: In mutual aspect seen,
More splendid were their hues—obliquely view'd,
Less brilliant they appear'd.
These beauties mark'd,
Again of love and truth they me address'd,
And such their union was, that each appear'd
To speak the language of the other, with voice
That to my ear in sweetest sounds convey'd,
The bliss that flows from innocence and peace.
At length with heaven-directed eyes, they said,
"We are recall'd—we must from you depart."
When lo! again they instantly appear'd
In chariot bright, convey'd through flowering shrubs,
Through olive groves, and orange-bearing trees,
Until they near approach'd their native heaven;
Where, met by virgins of celestial bloom,
They welcom'd were; and then aloft convey'd,
Beyond the sight of keenest mortal eye.

S. P.

IMPORTANT TO FARMERS.

A respectable farmer, who keeps a large flock of sheep, made a successful experiment on several young lambs, apparently dead, in consequence of being exposed to a cold storm. They were so much chilled with the cold and rain, that he did not expect they would survive. He, however made a warm bath, tempered to about ninety degrees, and put the lambs in, and, to his great surprise, in about fifteen minutes they were so far recovered as to run about the room, and are now as well as any others of the flock. They who try this experiment, should be careful that the bath is not too warm, nor set too near the fire.

CANTHARIDES, OR SPANISH FLIES.

A gentleman of Cincinnati, Ohio, has made the important discovery, that the above valuable article of medicine may be obtained by cultivating the *Garden Lavender*. He states that he has cultivated this herb for several years, and uniformly observed on it, in August and September, a species of black bug, which, though it had four wings, cannot or will not fly at that season. These, on trial, he found to be a species of Cantharides as good as imported. They are smaller than the brown Cantharides usually found on the potato, &c. and which appear only at intervals of a few years, whereas these black ones are every year found on Lavender.